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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 7.

JULY, 1883.

WATER.

WATER is the means of motion to all the materials of the earth, and the medium of communication between the air and the earth. It partakes of the nature of both; on the one hand being readily resolvable into oxygen and hydrogen, and also mingling with the air in its own aerial form of vapor, and, on the other, having the weight and substantial character of a mineral, and, in the form of ice, some of the hardness of the rocks.

It is the privilege of water to give motion to the materials which plants desire for food. The offerings of the earth cannot be absorbed by the roots except in solution; the water, therefore, introduces them through the spongy doors, and conducts them up the staircase of wood to the leaves. In the leaves it receives also the nutritive portions of the atmosphere admitted through their little windows, and holds all subject to the action of the sunshine, and of the vital forces of the plant. When thoroughly prepared, it bears the digested food to the fruit and the wood for their increase.

The same excellent office it performs in the economy of the animal kingdom: it gives mobility, through arteries and veins and all proper tissues, to the various materials which nourish the body, and compose its secretions and excretions. Abstract it from any part, and that part becomes dead as a

chip; diminish it in any considerable degree throughout the body, and the sluggish fluids refuse to respond to the vital impulses of the spirit; so that the spirit must needs separate itself from them and cast them off.

The bountifulness of the supply of water, and the perfection of the means provided for its distribution, show its importance in the eyes of Him who provides it. Everywhere it drops from the clouds,— originally, no doubt, the whole descended from the watery atmosphere,— and, after supplying the immediate wants of every living thing, and filling the earth and every reservoir and crevice that can hold it, it runs merrily off in brooks and rivers, giving motion now to mills, and logs, and boats, and finally mingles with the sea. Nor does it there rest in idleness, but enters the great system of ocean currents, which cool the tropics, extend the habitable zones to the north and the south, and undoubtedly contribute much, in ways that are still obscure, to the healthfulness of the earth for human habitation. In the ocean, too, it bears up the ships, and serves as a means of communication among all the countries of the earth.

Invited from the ocean by the air and sunshine, it enters upon a new sphere of usefulness. In the very act of expanding into vapor, it absorbs the excessive heat of the air, which it is ready at any moment to restore, if desired, assuming again for itself the form of dew or frost, rain, snow, or hail. Besides equalizing the temperature of the air, it softens its otherwise too drying contact with plants and animals, and, combining with its nutritive materials, accommodates them to the uses of life. At the same time it deepens the blue of the sky, renders the air clearer, and holds the impurities in readiness to be carried off by the rain.

It is a little difficult to put one's finger upon the spiritual correlative of this admirable substance, and hold it for examination, on account of its transparency and mobility. But if we were consuming with fever and thirst, we should be likely to recognize the natural element which we need. Suppose, then, that we are burning with spiritual fever, our affections are excited by the apprehension of a great injury

or misfortune, we are restless, eager, feverish with anxiety, and our cry is likely to be, "What *can* I do? What *shall* I do?" A friend comes in, cool and quiet, brings out some hopeful points in the situation, shows what is unreasonable in our feelings, and presents clearly the right and practicable thing to do. If we are sane, the restless burning will be quieted, and we shall set about what is possible for us to do, in a healthy manner. Possibly our friend's practical advice is spiritual water; at any rate a liberal application of such common sense to unwise zeal, is familiarly called "pouring cold water" over it. In this case the spiritual element employed, is truth which discriminates between good and evil, between the practicable and the impracticable, and sets the thoughts running in useful channels. The common expression, "thirst for knowledge," as applied to spiritual thirst, so far appears to be justified, with the qualification that this particular kind of knowledge is understood.

Let us see whether this will answer to the other uses and conditions of water, or what modification of our definition, if any, is required. And, first, if it be true spiritual water, it is not only useful in feverish states, but is a daily necessity to the life of the mind. The food of the mind is knowledge of good and pleasant things, and of all things that increase its affection and desire. When the mind is nourished by such food, and good desires are strong in it, it inquires immediately what is right and practicable for it to do. The knowledge it already has is good and pleasant, but it cannot live from it, nor even take it into active consideration, and so assimilate it, till a knowledge of what is practicable and right sets it flowing. The same spiritual element seems here to meet the requirement.

But food must be combined with water, that it may be tasted and received at all, not only that it may circulate through the body. Perfectly dry food on a dry tongue has no taste, and cannot be swallowed. And so the knowledge of good things which is food to the mind, cannot be received till it is brought into some sort of relation to us; if perfectly dry and uninteresting to us, we reject it; and it is brought

into relation to us by a knowledge of what is universally right and useful, which is like water drunk with it; or, better still, by a knowledge of what is right and useful to us, which mingles with the food, and moistens it as with our own saliva. This brings out the real quality of the seeming good in its relation to us, and we know whether or not it is agreeable to our life.

Another important use of water, very different, apparently, and yet performed by its power of giving mobility, is in washing. The soiling matter, which in its dry state clings to the garments or the skin, is separated by water, which penetrates between the filth and the organized substance, gives wheels to the loosened particles, and trundles them off. Spiritual defilement, we are taught, is from thinking and doing evil — from "evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." And when the spirit is defiled by thinking these, or by affection for them, the means of cleansing is manifestly the truth which shows these things to be hurtful and wrong. Such truth, if fairly applied, separates the particles from the mind, and carries them off.

It is because this practical repentance is spiritual washing, that baptism, which represents it, is the appointed sign of introduction into the Church.

Rightly received, it is an expression of desire and resolve to purify the life according to the truth into which one is baptized; and therefore it admits the recipient to the society of men and angels who are in the same effort, and entitles him to their assistance.

The same is signified by the entrance to the Land of Canaan through the River Jordan, and also by John's baptizing in the Jordan. And for a similar reason, washings of the body and the clothes were a prominent part of the Jewish ceremonial.

But this that we are now speaking of is knowledge of hurtfulness and wrong, and before we were considering the knowledge of what is useful and right, which appears to be a different thing. The difference, however, is only in appear-

ance; for a knowledge of what is right, gives the means of recognizing what is not right, and of judging it justly according to its opposition to the right. The truth which teaches what is useful to be done, shows also what is to be shunned. Thus the difference is not in the truth, but in the application of it.

In the Apocalypse John says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." By this pure river Swedenborg tells us is meant "the Apocalypse now opened and explained as to its spiritual sense, where Divine truths are revealed in abundance from the Lord, for those who will be in His New Church, which is the New Jerusalem."

"In the Apocalypse are now laid open the evils and falsities of the Church, which must be shunned and held in aversion, and the goods and truths of the Church which must be done, especially concerning the Lord, and concerning eternal life from Him, . . . which are meant in particular by the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—A. R., n. 932.

Another difficulty which may appear serious, is, that we seem to be confounding right and wrong with practicability or expediency, whereas these seem to be quite distinct, since a given course of conduct may be entirely practicable, but wholly wrong. But it must be remembered that water is not in itself fixed and rigid like iron and stone, but yields and adapts itself to things which are fixed; neither is it exclusive in its associations; it laves, with equal readiness, golden quartz and the slime of the docks, and ministers alike to the olive-tree and the humblest moss. Spiritual water, likewise, is neither law nor fact, but the truth of life under all the circumstances of any case. We call that "practicable," which considers the external circumstances, and that "right," which considers the Divine laws. Spiritual water considers either, or both, when both enter into the case. It teaches a man how to repent of his sins, and to do his duties to God and his fellow-men; it teaches him also how

to build his house under the conditions of the laws of health, and how to conduct his business under the laws of economy and honesty. It teaches the little bird how to protect her featherless young from the storm; it leads the wild goat to conceal her kids among the mountain crags, and the lioness to make her den in the thickets; it guides the salmon in breeding time up the rivers, and shows the butterflies where their offspring will find suitable food; it causes the flowers to expand their delicate petals to the sunlight, teaching some to fold them up again at the approach of cold or wet. It is just as essential to Nature in carrying out her ideas, as it is to man. Solid fact and fixed law we shall find in the rocks and metals; it is not these. It is truth which, adapting itself to every variety of circumstances, shows what can be done in those circumstances, under the impulse of a given desire. It does not alter the nature of the truth, that animals obey it "instinctively," and plants perhaps "mechanically," and man conscientiously and thoughtfully; it is the same natural truth of life to all, showing what is wise or unwise, right or wrong in their respective situations.

Almost colorless itself, it appears everywhere in the colors of the subjects to which it is applied; in general forms of knowledge of life, it takes the color of our mental skies, reflecting the clear blue of Infinite Intelligence, or the dulness of human obscurity; in relation to particular men or masses of men, it takes their colors, and is formed by their circumstances; regarded as the truth of Nature, we see it in all the bright colors of natural life. In Nature it is the wisdom of Nature; in affairs of the world it is practical wisdom; in moral affairs it is the truth of right and wrong; in history it is the wisdom of experience; in Scripture it is the wisdom of revelation. No useful life is possible without it. It enters into every development of intelligence, every theory, every plan of life. It is the living part of our knowledge of history and of natural history, of the works of God and the works of men. The waters are as important and abundant in our mental world as in the physical; and we shall find them subject to corresponding influences, ap-

pearing in corresponding forms, and doing corresponding uses in every particular.

Not only does water take its color and shape from the objects about it, as has been shown, but some of them it dissolves in greater or less degree, and with them modifies its own quality. It dissolves little from the rocks; but salts of various kinds, sugar, and many other vegetable substances it takes up readily. And so, likewise, from a fixed unchangeable truth, as that light and heat are from the sun, the truth of life takes almost nothing; it plays about it like water at the foot of a rock, filling itself with its colors, and adapting itself to its form; it says, "Because this is so, you must make windows in your houses, and open them towards the sun"; but it does not presume to say that the fact itself is right or wrong, practicable or impracticable. But other truths which contain suggestions as to ways of doing good,—suggestions of sweetness, tartness, pungency, or other quality, are readily incorporated in the thought of life. The most important of these is the principle that goodness and truth need each other and belong together, which is the correlative of common salt. Fixed as this is, and crystalline, the truth of life recognizes it as akin to itself, incorporates it readily into itself, and suggests everywhere to inquirers how to do good, that it must be done according to the truth. The rain that soaks through the earth, receives the particles of the earth, which are most ready to unite with it, the chief element in which is common salt, and carries them to the sea, in token of the readiness of the earth to unite with the water, and of its own desire to unite with the earth in fruitfulness. With the salt we season our food, to express its willingness to unite with the fluids of the body, and this willingness is to our perception savoriness. But, when received, the salt in the body excites thirst, which is like the desire of the earth for water, and represents a deficiency of truth of life. When this is excessive, life ceases; whence came the custom in ancient times of sowing with salt the cities which were doomed to desolation; representing their lack of truth of life.

The seas of our minds are the memory of all the truth of life we have seen. They are salt because there is with the truth the memory of its varied applications.

The seas, and other large bodies of water, are homes for the fishes; and spiritual fishes are affections for thinking in the truth of Nature and of natural life, and accumulating knowledge of it. By such accumulation they furnish food to affections for spiritual life and thought.

These large bodies of water afford also the means of transportation and intercommunication to all the countries bordering upon the same water. The ships, by which such communication is effected, are substantial houses built to sail upon the water. Spiritually, they are the compact descriptions and defences of life and faith in which we present to others our ideas, affections, and enjoyments. Protected by these from passing storms of natural vehemence, or impatience, there is no difficulty in sharing our possessions with those in remote states, provided they have the same knowledge as to what is good or evil, right or wrong.

The currents of the ocean have been mentioned, which bring the coolness of the poles to the tropics, and return the warmth of the tropics far towards the poles. And from memory and history, in like manner, come the currents of cooler truth to allay the heat of popular excitement, or of warmer truth to restore confidence in states of discouragement. That there is such an interchange among the nations of the earth, is probable.

What one loves supremely, or worships as the highest good, is to him his god. Under its influence he forms his ideas of the spiritual nature of man, and of the eternal state of the spirit, selecting for that purpose from his general knowledge of human life, as the sun raises water from the seas and the earth into the air. It is written in Genesis that God made an "expanse, and divided the waters which were under the expanse from the waters which were above the expanse, and it was so. And God called the expanse heaven." The waters under the expanse are the knowledge of life in this world; the waters above the expanse are the knowledge

of the life of the spirit and of eternity. The truth of life in the Scriptures, regarded as relating to actions in this world, is water under the expanse; but, looked upon as a revelation from God concerning the life of the spirit here and hereafter, it rests above the firmament towards the heaven of our mind, like clouds in the sky. To the Scriptures, thus regarded, we go for the things which belong to heaven, and which help us into a heavenly state. We find there the light in which the God of heaven sees, and by which He enlightens the minds of men; and thence also we obtain positive ideas of a future life and of the utterly different states of the good and the evil in it.

But the Scriptures, regarded spiritually, are not merely a revelation of another world; they relate also to the state of the spirit in this world. The truth of right and useful life is as applicable to the mind as to the body; for what it is wrong to do, it is wrong to think of doing, or to desire to do. The same truth cleanses both works and thoughts. To love it, think it, and apply it to the thoughts, makes our spiritual atmosphere cleaner and brighter, and removes from it the obscurities between us and the Lord. When we read the Scriptures for the sake of learning to live better, and to be better throughout, the truth which shows us what is right to do and think, falls gently into the mind, cleansing its thought and encouraging every principle of life, like fertilizing showers upon the earth. And when our desire is satisfied, as the rain ceases, and we go on thinking the truth, the cloud dissolves, and becomes a part of the air we breathe, and through the pure blue heaven comes the glad sunshine of the Lord's immediate presence.

It is in this way that our Lord is coming in the clouds of heaven; for all the precepts and instructions in the Word, when opened interiorly by means of correspondences, are pure spiritual truth concerning good life in relation to the Lord, and to the spiritual states of men; we have only to love it for the sake of thoroughly good life, and we breathe the air of heaven in the sunshine of heaven.

At the time of His first coming, the disciples were not

able to think spiritually; they were simple, natural men, who could receive instruction in regard to their natural duties, but must have their spiritual truth clothed in parables and proverbs, or they could not receive it. The Lord showed himself to three of the disciples in the mount, His face shining as the sun, and His raiment white as the light; but they could not spiritually awake to see Him; they were heavy with sleep; nor did they recover their powers of thought until after a cloud overshadowed them.

Centuries before, when the previous revelation of the Lord was made to their ancesters, so gross and material were their ideas of Him and His kingdom, that the mountain between Him and them smoked like a furnace, with darkness, clouds, and thick darkness.

And to go back one step more, to the days when the men of the earliest Church turned wholly away from the Lord, and believed themselves to be gods, the dire falseness of their ideas of their spiritual nature and future life, from which came the most abominable works and principles, was represented by the heavens from whose windows came the waters of the flood, which swept them all away.

It is characteristic of water, that when it falls from the clouds, it runs down the hills to the plains, and then further, seeking, as the saying is, "the lowest level." And so the truth of what is right and useful, when received in elevated states of mind, immediately sets itself to run through all the states of the life, everywhere purifying, nourishing, and urging to good works; nor will it rest till, the whole active, productive part of the mind traversed, it finds repose in the sea of the memory. If the state in which the truth is received be greatly elevated above the common plane of the life, the truth descends with vehemence, and possibly great power for good. But from minds that are self-exalted, especially if they be hard and stony,—not inclined to do quiet uses themselves,—it descends with angry vehemence, and great power for evil; these throw off the truth from themselves, and direct it in pitiless torrents to those whom they look down upon. Such streams received by many minds at once

form great rivers of public opinion, which serve as a medium of communication among all who share them; which, wisely directed, set powerful social machinery in motion for good; or, angrily swelling, sweep away much that is good, with some evil, in a common ruin.

On the other hand, a mind full of earnest affection for good, holds the truth received from heaven as a good soil does the rain, giving it forth slowly and steadily in useful springs and streams of truth.

A certain degree of love for the Lord, or for the neighbor, is necessary to keep the streams of thought concerning good life running. In a state of indifference and coldness we cease to apply it to life, and our collected stores of truth exist only as hard, fixed knowledge of what we have been thinking, or have perceived to be true. Our streams are frozen to ice, till the returning love of use sets them flowing again. In our cool state we do not make much use of the truth; still we take an intellectual pleasure in skimming over it, as upon skates or sleighs, and use it as a common ground of communication with others,—all the more readily for our want of tenderness towards it. We also use it when any immoderate zeal or passion, as of summer heat or fever, is excited, which, by the application of cool, passionless truth, is tempered down to healthful moderation.

When the sun goes down in a clear, bright sky,—full of moisture, as a very clear sky always is,—the leaves and the grass, and the surface of the ground, as they cool, condense the moisture in little drops all over themselves, from which they drink as much as they will for their refreshment, and keep themselves warm with the rest. And so at the end of a state of labor in which the mind has been intently thinking and loving spiritual truth, with repose come pleasant views of the work of life, of friends, and of the community, suggesting everywhere useful applications of the truth we have been thinking and loving. Every growing plant in the mind is revived by such perceptions, and, though not warmed by the immediate presence of the sun, is kept from losing too much of its heat by the delight of knowing the truth.

The dew is "sweeter and pleasanter than showers," Swedenborg says, "whence the grass and the crops of the fields are gladdened." "The truth of peace," he calls it, spiritually; and says that "it is the Divine truth from the Lord in heaven, and affects universally all who are there, and makes heaven to be heaven."—A. C., n. 8455.

Hoarfrost is the dew made white and solid by cold. It is "the truth of peace" regarded as a good thing in itself, and not applied at once to good uses.—A. C., n. 8459.

Snow is frozen cloud, which falls pure and white upon the earth, gently covering it from cold, and preserving its life till the sun renews its energies. When the zeal for use is past, and the mind needs rest, relapsing into a quiet, natural state, with no thought of work, there may still be delight in learning truth, which is then loved for its own beauty, and as a good thing in itself; it is, like the snow, white, beautiful, comparatively solid, and may be accumulated. It keeps the mind from cooling down into evil and death, by interesting it in the truth as an object of desire, and thus preserving its vitality as a garment does the warmth of the body.

In this form, truth affords easy means of communication and transportation; for, in this comparatively cool state, we meet others easily on the common ground of intellectual delight in truth alone; and the stores of experience and useful love, which we might not be able to communicate when the affections are warmer, may be readily produced and imparted.

When recalled in warmer states, these stores of truth may be most useful to spiritual fruitfulness; for, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth."

Hail is rain carried up so high that it is frozen, and then pelted down, to the destruction of tender plants. Yet, when melted, it turns to rain-water. It is like truths of the Word carried up by intense conceit into its own state of great self-exaltation, made hard by the total absence of charity, and

cast at men as truths of a pitiless Divine Justice. When interpreted and softened by kindness, these same truths may be melted into gentle, beneficent truth of life.

A most interesting development of the use of water has occurred in our day, in the universal application of steam to machinery. The locomotive, running over smoothly-laid iron rails, brings even more than the utmost fleetness of the horse to the general service of mankind. Applied to ships upon the sea, the moving power of steam equally surpasses that of the wind. And in connection with stationary machinery, it increases the working power of man a hundred fold.

The boiling of the waters is mentioned in Isaiah as an illustration of the effect of the Lord's coming: "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil!" (lxiv. 1, 2). And as the comparisons in the Scriptures are not mere comparisons, but correspondences as well, we should expect, in the fulfilment of the words, that the Divine love of the Lord, when his presence is manifested, would expand, with Infinite interior meaning, all the natural truth of His creation and His revelation. And so, indeed, it is. But we should hardly have looked for so literal a fulfilment, also, as the effect of His coming in the clouds of heaven.

The natural work of the steam, is simply a correspondence of the spiritual work of that which steam represents. The opening of the spiritual meanings in natural truth affects the mind with a delight and a power for good, which is not more than adequately represented by the expansive force of steam. Beautiful thoughts are multiplied by it, and the ability to render helpful service to the souls of men, is greatly increased.

Especially does the opening of spiritual truth give the means of understanding those in quite dissimilar states; it shows the unity of mankind, in the widest variety; and because of that unity it interests us in states the most remote

from our own, and prepares the way for mutually advantageous intercourse.

The days are not yet long past in which it was impossible for conscientious people who held different religious views to have any communication with one another, or even to live peaceably in the same country.

An improvement has already taken place, to the extent of establishing a basis of mutual toleration and natural justice among many nations and religions, which may be likened to the building of good roads; but there is as yet scarcely any of the opening of interior things, which we may fairly expect to make the communications of the future so interesting and profitable.

That the approach of the Lord should produce first a development of natural philanthropy and intelligence before the corresponding increase of spiritual wisdom and love, is according to the Lord's prediction: "Behold the fig-tree and all the trees."

We may confidently accept the natural work that has been accomplished both as a manifestation of the mighty spiritual power which is present, and as a sign that the spiritual work will shortly be brought to pass.

"AMEN."

To-day, and every Sabbath, o'er and o'er again,
How many million tongues, and in how many a land,
To heaven-directed prayers,—whether in temple grand
Or lowlier place,— respond that solemn word, "Amen."
And as the cadence of its music rolls along,
It seems, to Christian faith, a glorious tribute song!
But, ah! I fear, when scanned from that true inner side,
Whence motive, thought, and feeling, all are clearly seen,
How few have felt the half of what it ought to mean!
With some, 'tis but a fringe of Pharisaic pride;
With most, a thoughtless habit,— mere church fashion; then,
With others, music, or a moment's pastime brief!
O, Father! speed the day when, from a deep belief
And earnest heart, we all shall say and pray "Amen!"

—*John Bragg.*

THE THEORY OF THE SUNDAY-SCHOOL.

Our doctrine of Remains contains the basis of the Sunday-school in Theory, for the end of the Sunday-school is the implantation of heavenly remains. That we must be born again is a divine truth, and the process of this re-birth begins in infancy, and is carried on during childhood and youth, being accomplished by the implantation and culture of remains. Heavenly remains, then, are the beginning of the new man; they are the germ of the future angel. That they be brought into the life of every one is the most important of all possible purposes of education; and to accomplish this, is in theory the purpose of the Sunday-school.

But what are remains? whence their necessity? and how do they come?

We learn from the heavenly doctrines that man is born naturally into the loves of self and the world. The new-born possesses in himself not one particle of heavenly affection. He is one mass of inherited evils. But it is of the Heavenly Father's infinite mercy that this inherited disposition should be quiescent. The infant is unconscious of the real tendencies within him. His life is made up of the things which come to his senses from without him; and thus while his inherited character is as it were asleep, a new character is being created from the experiences of his life. When in after years his natural disposition asserts itself, it meets face to face another disposition, not born with the man, but developed by his life's experiences. The man finds himself thus as it were two men; the natural man born with him, filled with self-love; and a possible spiritual man, developed from the experiences of his life, moved by principles of heavenly truth and love. All the things of man's character helping to constitute this new, this spiritual man, are remains. To aid in their insemination and growth we have already seen, is in theory the purpose of the Sunday-school. The Sunday-school, then, is theoretically intended to help at the birth

and the first care of the spiritual man. It is its mission to plant and to foster the beginnings of spiritual life in the soul. It is to help furnish an experience from which may come the new man.

The first law of spiritual life, which makes the existence of the Sunday-school possible, and opens the door for the accomplishment of its lofty mission, is this temporary torpidity of the natural man. The unconsciousness of man's selfish nature in infancy, is the first great law of life, of which the Sunday-school can take advantage for the accomplishment of its heavenly mission. It is with a full recognition of this truth of the inactivity of man's evil nature during infancy, that the Sunday-school dare enter upon the performance of its so transcendent use.

A second law taught in the doctrine of Remains, in the light of which we may feel that the Sunday-school can hope to perform a mighty use, however humble its instrumentalities, is, that all the experiences of childhood are stored in a sacred chamber of the soul. From the Divine Love it happens that all the heavenly things that come into the life of infancy and youth are so enshrined in the heart, as to become the centre in subsequent life of states of sacredness and purity. The peace of childhood, however simple and meaningless it may appear, is the source in after years of the profoundest repose. The enjoyments of infancy, however superficial and natural, become afterward a deep and exhaustless well-spring of comfort and of happiness. The affections experienced by the child, are the source of the deep emotions, and the soul-stirring loves of later years. Even the trifling incidents of our first years are held in the more sacred centres of the heart, to be the source of heavenly emotions in subsequent life. Childhood's experiences place in every soul something of tender and sacred memory, capable of becoming a living fountain of heavenly love in the character.

But in the third place, the events of the beginnings of our lives are not only sacred, they hold a position of power in the heart. They have an influence over us that naught else

possesses. He who can touch this portion of the character of his fellows, can control them at his will. The all-powerful influence in the life of any one for good, is that which can reach these inmost recesses of his possible spiritual life.

These marvellous positions in the human heart, which are held in after life by whatever man receives in childhood, reveal the true theory of the Sunday-school. We may see from them that in theory the Sunday-school is instituted, first, to take advantage of the quiescence of the states of self-love in childhood; second, to implant in children heavenly things, that they may become a centre of a sacred reverence for such things in subsequent years; and third, to cause these truths to become a source of strength for good in the character of these immortals, now infants, when they shall become men and women.

And every truth of the doctrine of remains teaches us what the Sunday-school should be. That the natural man does not assert itself in youth, is our source of encouragement in undertaking the Sunday-school work, giving us the hope that we may succeed in developing the beginnings of a heavenly character before the self-assertion of the inherited nature manifests itself. That all good things in childhood become the centres of sacred emotions afterwards, is also a source of comfort and of encouragement in the Sunday-school work. Truths then learned shall never be taken away. What is then made a part of one's thought and purpose shall ever be held sacred in the heart. Whatever influences the Sunday-school can bring into the life of childhood, shall, under this divine law, be like a perennial spring, flowing forth in life-giving strength, a source of future peace, comfort, and self-control. And then the power of what is conferred on the child, is one of the great encouragers of the Sunday-school effort. What we can then give our children, we know will never leave them, but will have a grip upon their hearts which will only grow more firm as the years roll on. In theory, then, the object of the Sunday-school is to take advantage of that age in man's life before his natural, or selfish, man has asserted itself, when whatever of religious truth is

bestowed becomes enshrined in the inmost of the heart, and when whatever is done becomes a source of power for good in all succeeding life.

But there are two kinds of remains. There are remains of truth, and remains of good. Remains of truth are the things of instruction conferred during these tender years. Remains of good are the states of innocent affection, which, experienced in childhood, become the source of the profoundest emotions of later life. Both of these classes of remains must be implanted by the Sunday-school if it would succeed in its purpose. Children must be taught truth as a basis of their heavenly wisdom. But children must be brought under the influence of love that it may be the centre of subsequent spiritual life. The Sunday-school, then, is to implant the remains both of truth and of good. And to do this successfully, these two things must be united. If children are made happy in the very act of receiving doctrine, it will ever prove a most blessed thing in their lives. While the mere entertainment of children may be a grave mistake, their mere instruction in truth would be equally so. The pupils of the Sunday-school must be taught that states of happiness, peace, and satisfaction, will, in their minds, be associated with the divine truths of heaven. We know, according to our doctrines, that only as love and wisdom in man are united, is the man himself regenerated. This, indeed, is the heavenly marriage; and we may know, too, that only as love and truth are united in the remains of childhood, are the remains valid and permanent. Good affectional states of childhood, united with true spiritual instruction, are the beginning of the future heavenly marriage in the soul. In theory, this is the end of the Sunday-school. And this it seeks not as making its teaching a substitute for the home instruction, not as the one which is supremely, or even mainly, responsible for the salvation of our children, but as a source of additional influence and power in the hands of the Church for spiritual usefulness.

And in the light of those Divine truths with which our Heavenly Father hath blessed us in these latter days, may

we not feel that in this work we have a Divine mission to accomplish? We know that the child is father of the man; that childhood's discipline and instruction, together with the natural disposition, are the bases of the man's achievements in the world. We know, also, that the man is father of the angel; that the man's spiritual life is the source of his angelic attainments in the spiritual world. But may we not see from this relation that the child, the man, and the angel are three stages of human life, succeeding each other in orderly sequence? The child is the beginning of all that follows. The little affairs of his life have infinite bearings in his eternal experiences. He is the father, the source of all that follows, not only of the man but of the angel.

In dealing with children, then, as to their spiritual interests, the Sunday-school is dealing with possible angels, and is planting the seeds of Divine truth in the most promising soil. He who can place with love a seed of spiritual truth in the heart of a child, has given the infinite love of the Lord an additional hold on human life. In theory, this is the mission of the Sunday-school. May our practice be such as to realize this theory in life.

We may not urge that our age is not heroic, and therefore we cannot be so; for it is the heroic part to strive against an unheroic age. It is ours to see that we make it one whit fairer; not to reproach or accuse it, with hands idly folded. . . . The phraseology which the old Calvinists delighted in, of the "calling and election to be made sure," means this, if it mean anything good or true; for we are called to form the new heavens and earth, toward which the creation groans and strains.— *Ella F. Mosby's "Ideal Life."*

THE REAL AND APPARENT CHURCH.

It is one of the grand and fundamental principles of the New Church that "all religion is of the life, and a life of religion is to do good." Consequently there can be no religion which is not of the life. In exact proportion to the life is there a religion. If there is little life, there is little religion. If there is no life, there is no religion.

Now if we will take these principles and apply them to the New Church, we shall see first what the New Church is, and just how much of it there is among us. There is just as much New Church in any place, as there is New-Church life, or as there is effort to live according to New-Church principles. The Church grows only as the life grows. The tendency, however, has been, and still is, to measure the Church by everything else rather than the life, which is really the only thing by which it can be measured. It certainly is a very common practice to say that the Church is growing when there are new members coming into it, and that it is decreasing when members pass away from it. When we see a large and increased attendance upon public worship, we may very easily be deceived into the belief that the Church is growing; and when they fall away again, we may be equally deceived in the thought that the Church has ceased to grow, or has decreased in stature. Such may be the truth, or it may not be. We must not confound the real with the apparent Church. We can conceive of a society paying less attention to the life, and laying greater stress upon the externals which attract the multitudes, and thus in reality be decreasing in strength; and we can, on the other hand, believe that the real growth of a society has been furthered by the voluntary dropping away of those who had no deep sympathies for anything more than the outward attractions of the Church. We have noted with interest how one well-known Society seemed to take a fresh start in the right direction, and how a new and healthy activity in spiritual

matters became at once apparent from the time that a portion of its congregation withdrew to other religious bodies. While another Society of the Church, which, to our mind, is blessed with the richest and deepest church-life, and is growing in the truest sense, is not much, or any, larger numerically than it was years ago,— not a member being added for nearly three years.

Let us not be misunderstood. We do not claim that the Church should stand still numerically. We would not lay less stress upon the externals of the Church, or make its worship and teachings less attractive. On the contrary, we should do our best to make them more attractive. In our belief, there is not enough done in this direction. Too little attention is paid to the outward form of worship. If all power lies in ultimates, we must attend to these ultimates if we would become strong. It is not enough that there be an internal. It must be clothed or expressed in the external. And, until it is thus fittingly expressed, it remains feeble and uncertain.

Far be it from us to discourage, or in any way hinder, the external growth of the Church. We would have it ever keep pace with the internal. All that we can object to is, the tendency which it has, to go far in advance, and thus be separated from the internal, which is a spirit to "do good." We are anxious to have the Church grow. And as the life, which is the real Church, can grow only slowly, we get out of patience with this and turn our attention to the external, which is the apparent Church, where all our efforts will meet with a visible result. We can, by a great deal of zeal and natural activity, add to our congregations and membership, while the same amount of energy directed to saving souls, and fitting them for the other, better life, would fall far short of the natural man's expectations. We are aware that these two can be combined, that the minister and his people may look to the spiritual welfare of their members, as well as consider their outward prosperity. And happy that society where the internal and external are thus truly wedded. But still we conclude that many a society would be discouraged,

were their membership to increase only in proportion to their slow spiritual growth. The real Church, we must ever bear in mind, is the "shunning of evils as sins against God." That, and that alone, is the Church. There is no more nor less of the Church in any place, than there is effort put forth against evils of life. As there is greater effort in this direction, the Church grows. As there is less, the Church decreases. It matters not one whit what the number of members may be. They may be few or many. The Church itself grows, and can only grow, when evils are resisted. All that keeps the Church from coming down faster, is the evil in the world. This removed, and the Church comes as surely and as quickly as air crowds into a vacuum.

It seems as if it would be a happy day for the Church when its people are willing to place the Church on this only safe and sure basis. Like everything else at the present time, it is not truly estimated. The business man stands on a fictitious basis. He must keep up appearances. He must seem in easy circumstances even if he is not. Nominally, he owns large possessions; really, he is worthless. He is unwilling to come out honestly and truthfully and stand on solid ground. He is ashamed to take that humble position which his circumstances require, but he must assume to be able to hold a higher. It is always a hopeful sign to see a man willing to step down from a position of honor which he cannot honestly hold, and plant his foot fairly and firmly upon the solid rock of truth, and there bid defiance to pride and the opinions and talk of man. And it will be a happy day for the Church, likewise, when she does not strive to be more than she is, and is content to acknowledge herself small of stature and of slow growth. Happy that day when she stands firmly and immovably upon the religious life. Happy, indeed, when her office is seen to be solely to save souls and raise them heavenward. Let her members be few or many, they shall be those whose joy it shall be to bring down and out the blessed truths of the New Jerusalem. Though her meetings be small, they shall be rich and deep, hallowed with a spiritual influx. To their spiritual welfare shall the heavenly

bread be blessed and broken. Upon the two or three thus gathered together in His name shall the Lord pronounce his divine benediction.

It has often been thought that if we had sufficient means and the right men, we could build up the Church. But money does not make a Church. Ministers do not make a Church. Nothing makes a Church except individuals in whom the principles of the Church exist. If we had all the money in the world, we could not increase the Church one whit. We might increase the appearance of the Church, its outward forms, but not the Church itself. We can force the Church to grow if we can force men to give up their evils of life, otherwise not. Ministers can avail in this mighty work only so far as they succeed in leading to the good of life. The purity of the Church springs from a spiritual cause. When there is the internal life and love of the Church, then the outward means will come as a necessity. The Church does not grow in proportion to the wealth of its members. But the wealth comes in proportion to the growth of the Church. When men can realize the spiritual use, and the deep blessings accompanying the hearty and free bestowal of their outward means, then will they be only too glad to "do good" with them.

No one who has fairly looked into himself, and realized how very slow the Church grows there, can wonder at its slow growth elsewhere. When we impartially view our inner selves and see how very loath we are to give up our selfish ways; how inclined we are to disobey the finer teachings of the Church; how often we hesitate before giving ourselves up heart and soul to the blessed cause of the Church,—when we consider these things we only wonder that the Church grows as fast as it does. If we possess mental talents above others, and do not devote them to the highest good of our fellow-men, we hinder the growth of the Church. If we are intelligent in the doctrines, and are not willing to teach, or serve on committees where we could be of great use, we hinder the growth of the Church. If we are wealthy, and do not give all we can spare of our wealth, whether others give

in like proportion or not, we hinder the real growth of the Church. There is altogether too much of the feeling that we will do more when others do more, that we will give more generously, provided others will come forward and do the same. It is for each one to look at his own circumstances and see how much, whether little or much, he can give. The true New-Church principle is to look at ourselves, and not at others. If the Church is really in our hearts, we shall give every whit that we can spare, even if no one else does anything.

It is in the very nature of man to be anxious about what ought not to concern him at all. We are practically anxious about the Lord's part of the work, and little concerned about what belongs to us alone to do, and which must be done by us if by any body. We need only be anxious about properly attending to our own individual duties and uses in the Church, and may leave all else to the Lord. The Apostle says, "I have planted, Apollos watered, but God gave the increase." It were well if we could think of all growth or increase as the Lord's. We are not to trouble ourselves about that. Our part of the work is to plant and water. If we will do this,—if we will see to it that the heavenly seeds take root, grow, and deepen in ourselves,—we may be sure that the Lord in his own good time will furnish the increase.

A church thus built up on the religion of life will never perish or be shaken. It is only the superficial growth, which is not real, that is disturbed. That part which is attached and held by anything else than an earnest desire to have the heavenly way pointed out, may suffer fear and loss. The departure of a beloved and favorite pastor may scatter the flock. The death of a prominent member may strike a blow, from which the Society may never recover. But the individual life is a solid basis. It is the rock which stands the storm and wind. The Church which is founded upon that will never be shaken, for it is based upon the eternal truth. A leading member may go, but that member's going may only add new strength to the remaining ones. New and perhaps unthought of members are raised up to take the

place of those who have gone. The popular minister has been removed, but the Lord in his good and wise providence has brought another to take his place. We may rest assured that we shall never lack ministers or means, if only in our hearts we are inclined to co-operate with the Lord in his good work. That same faithful and wise Providence which is ever over the Society, will raise up and educate one capable of being its leader. I am happy in the belief that the Lord will do all possible for our spiritual good. That same mighty hand and outstretched arm which led the Israelites so wisely and surely to the promised land, is none the less truly guiding our footsteps toward the heavenly Canaan of peace and joy. He is, indeed, doing many things for us which we know not of. It would seem that we have every cause for hope and encouragement. What matters it if we are few in number, so long as we have such invaluable riches? Of what concern that we do grow slowly, if we are only growing in the right way, and that is into a fuller spirit of church uses? What a blessing the Church is to us! What hope it offers! What a comfort are its blessed truths in the hour of need! How it cheers us in our work! How it lightens our pathway! Truly we are blessed, and know it not. What our Lord and Master is doing for us we know **not now, but we shall know hereafter.**

Those who sincerely desire to be in the stream of Providence will be carried onwards by it, through every moment, to the end of life. There may be seasons of anxiety and doubt; there may be times of trouble and affliction; but all these things are overruled for the ultimate good of those who keep the Lord before them, and swerve not willingly from the path of duty. Be it our wisdom, therefore, as it is our duty, to submit to the laws of Divine order, and all things shall work together for our eternal good.—*Rays of Light.*

ORDINATION IN THE EARLY CHURCH.

Baptism and the Holy Supper,—sacraments of purification and communion,—although they have, at various times among the early believers, been celebrated with every possible variation of time, mode, and persons administering them, can be traced distinctly back to the direct commands of our Lord and Saviour.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after Supper, saying, This cup is the New Testament in my blood, which is shed for you."

Before His ascension He promised to His followers the gift of His spirit to guide them into all needful wisdom, and bring to their remembrance His Divine words. It was, undoubtedly, by the operation of His spirit that the worn-out husk of the consummated Jewish Church was thrust off the new and vital seed of Christianity. The ministry, with its especial graces of spiritual illustration and instruction, was conferred by Him through this Divine influence.

"Unto every one of us is given grace, according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, . . . that we . . . may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephes. iv.

But, although we believe that our Lord, by his spirit, directed the growth of his Church,—for since it possessed

vitality, it also possessed a principle of growth, and of adaptation to all the varying wants and necessities of its age,—yet he himself, while on earth, organized no separate sect, established no distinct orders of the ministry, gave no explicit directions — so far as his words remain to us — to his disciples for so doing. Therefore the institution and the order of the ministry have been placed in no Christian Creed, "nor," to use the language of the Church of England, "is ordination a sacrament, for it has no visible sign or rite ordained by Christ himself."

There was, at the first, no violent wrench or separation from the Jewish religion; the small body of Christians formed as it were an offshoot from it,—a synagogue, with the offices already existing, of the elders or presbyters. The Apostolate, a high but temporary office, also remained during the first century, filled by those who had the companionship of our Lord on earth, had listened to his gracious words, and had been chosen by himself for their work. Paul, the Apostle of the Gentiles, was an exception, but he also claimed a special call and preparation for his mission among those who were considered by the Jews as aliens. The Apostles themselves supervised such churches as they could, either personally or by the temporary delegation of a disciple, as Timothy at Ephesus, and Titus at Crete. Most of the earliest believers, of the Jewish race, remained devout after the manner of their fathers,—"continuing daily with one accord in the temple" (Acts xi. 46),—and teaching in the various synagogues. As James and the elders declare unto Paul, at the time of his journey to Jerusalem, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." They therefore urge him to take the purification of a vow in the temple at Jerusalem, that all may see "that thou thyself walkest orderly and keepest the law."

Throughout the Gospels there is no distinct mention of any separate order of priesthood or ministry; the believers are still spoken of as a band of disciples,—a brotherhood,—as it were, a Christian commune. In the Pastoral Epistles of

Paul there is no allusion to the ministration of the sacraments as belonging exclusively to the pastoral office, and indeed at a much later period, when the separate functions of the ministry were far more distinctly defined, it was not regarded as contrary to order for a Christian, whether layman or woman, to baptize in case of necessity; and in some of the African churches the Communion — as to the consecrated bread — was partaken of daily and alone by the individual Christian, as a sign of his union with the whole body of the faithful. [The latter custom was forbidden A. D. 380.]

There is indeed no building, vessel or vestment, now regarded as ecclesiastical, that cannot be distinctly traced back to secular uses. Circular tombs and temples were indeed sometimes converted into Christian places of worship, but that building which was of general adoption, was the Basilica, or Roman hall of justice, a secular building; and the very words *orders* and *ordination*, were from "Ordo," the name of the Municipal Senate, and "Ordinatio," for civil appointments. The ecclesiastical vestments were originally the common garb of the people, retained by the clergy after their disuse by others. The deacon's alb, for instance, was the soldier's shirt, or camisia; the Dalmatica, (from Dalmatia) only a more elaborate form of the camisia. When this was worn over a thicker garment of fur, or skin, it became the surplice — overfur; and another form of it was the rochet, or little coat, which all the bishops of the mediæval period used out of doors. The cassock was only a long overall, and the chasuble, another overdress not used as a vestment until the ninth century. The stole and cope were also varieties of overdresses. The mitre was originally a cap worn by the laity, and by women at festivals, and the crozier, was simply a walking-staff; as such, the sign of old age. The bands which belong to our Protestant clerical dress, in the same manner were originally the ordinary broad white collars, used alike by the Cavalier and Puritan laymen. There was, indeed, a simplicity about the early Christians — who were chiefly of the peasantry — which appeared meagre

and bare to those accustomed to the richness of Pagan rituals, or the impressive symbolism of temple worship, and drew upon them the derision and contempt of their adversaries.

During this early period, however, which must be deemed one of transition, answering by degrees to the necessities which arose, and the uses which were developed, appeared the three orders of the Christian ministry. The diaconate was "called forth by a special emergency, and developed by the progress of events." (Acts vi.) It contained, until long after the Council of Chalcedon (451) both men and women, for although efforts were made at the previous Councils of Vismes and Orange to suppress the order of deaconesses, they could not succeed.

The presbyters, as I have said, were originally the elders of the synagogue; the title "Bishop" was applied to the chief presbyter, and he was elevated above the rest in function, as the necessities of the time demanded a head and centre. The Apostles were not called "bishop," says a modern writer on Church history, in any other sense than they were equally called "deacons"; no title or function of priesthood was assigned to Christian pastors before the third century, nor can any existing Church find any pattern or platform of its government in these early days.

No precedent ought, indeed, to be sought in the beginning of a Church any more than of a government, for it is the very end, or object, of each to grow out of, and beyond that state of beginning. It is no argument against the sacredness of the Christian ministry, nor its special graces, that it grew slowly and gradually out of pre-existing institutions; which, whether they were in the Jewish synagogue, Roman Empire, or Greek municipality, or arose out of the pressure of local emergencies, were equally, by the Divine Providence, preserved to shelter and give orderly form to the new germs of spiritual life.

It is supposed by Rothe that the Episcopate first became distinctly fixed in the Church during the period of persecution and disintegration when Peter, Paul, and James were put to death; and that it arose out of the great need for

organization. We may see the change very vividly by comparing the first bishop, James (who does not appear to have been one of the Twelve, and is always mentioned as one of a body, as "James and the brethren,") and the conception and constitution of the Church in the writings of Paul, with the later Epistles of Ignatius. But even after the bitter dissensions between Jewish and Gentile proselytes, the disputes and subtle heresies of the numerous Gnostic sects, the claim of each man to consider those he baptized and taught as his own individual followers, necessitated such a development as the episcopacy, it grew very unequally in various churches. There are strong authorities for it in Asia Minor where it arose, probably through Apostolic sanction and influence (St. John is supposed to have been alive at this period), and the Clementine Epistles, Martyrdom of St. Polycarp, Letters of Ignatius, uphold it with a fervid zeal, which is suggestive of a recent origin, and perhaps of assailants; but although the utility and need of the office were so strong as to gain its thorough reception finally, there are at first but faint traces of it in Greece and Macedonia, although it also appears there during the second century. Its progressive development was unmistakably more rapid in the Eastern than in the Greek communities.

There were many instances of sudden elevations of the laity to this office, and the separating line between the laity and the clergy was at first indistinct, and often traversed. Origen, when a layman, was invited to preach by the bishops of Cæsarea and Jerusalem, in their churches; a layman, who was a magistrate, and even an unbaptized catechumen, was, on the chance acclamation of a mob, excited by the cry of a little child, "Ambrose, bishop!" transformed into Ambrose, Archbishop of Milan; Gregory, of Nazianzum, was succeeded by a catechumen, baptized for the occasion, and "wearing the episcopal robes over the white dress of a neophyte." Three popes were elected as laymen: John XIX. or XX. in 1024, Adrian in 1276, Martin in 1417. Adrian indeed reigned only twenty-nine days, and died without having taken holy orders.

Probably from some lingering remnant of the Jewish Church, in which the priesthood were regarded as the representatives of a nation or delegates of the people, and were ordained, so to speak, by the congregation,—"The Children of Israel shall put their hands upon the Levites,"—or perhaps from a belief that the whole Church of Christ was one body, alike consecrated, as Irenæus says "all just men belong to the sacerdotal order," the people had at first the right of choosing their presbyters and bishops. This privilege of popular election is boldly shown in the election of Ambrose, which I have before alluded to, the election of Damasus at Rome, and of Chrysostom at Constantinople. Efforts were, however, made by the clergy, and at last, by kings and emperors to modify these popular elections.

The formula, or mode, of ordination was varied in different churches. In Alexandria and Abyssinia the form of ordination was by breathing upon the person to be received into holy orders; in the East, generally by lifting up the hands in benediction; in the early Celtic Church, by transmission of the pastoral staff; in the Latin churches, by laying the hands on the head; in Armenia, by the solemn and ghastly ceremony of touching with the dead hand of the predecessor. Until the time of the patriarch Alexander, 313–326, the presbyters of Egypt had, as a matter of convenience and necessity, been in the habit of ordaining the patriarch of Alexandria, there being no other bishop in Egypt. There were also varying usages in regard to the relative functions of the different orders; presbyters in some cases confirmed, and in the above instance, ordained. In the second century, owing, perhaps, to a desire to strengthen the episcopate, nearly all the functions of the ministry were absorbed into it; and, as a rule, they alone baptized, consecrated, confirmed, ordained, performed the ceremony of marriage, preached, and pronounced absolution. With the growth of the Church, of course, this became impossible, and the presbyters recovered their special ministry. Very different views, also, of the nature and use of the episcopate prevailed. Jerome says, "Let bishops be aware that they are

superior to presbyters more owing to custom, than to any actual ordinance of the Lord" (on TIT. I., v. 7, p. 696). In another passage from the early writings it is said, "Though according to the titles of honor, which the practice of the Church has now made valid, the episcopate is greater than the presbytery." There was also a belief in the possession by the laity (in a spiritual sense) of the priestly office, which was liable to lead to disorder and excess, although it contained within itself a truth, when rightly understood. For instance, Irenæus, who insists so strongly upon the succession of bishops, says, "All disciples of the Lord are priests and Levites." Clement, of Alexandria declares that such as exercise themselves in obedience to the commandments, "are genuine presbyters of the Church, and true deacons of the will of God, if they practise and teach the things of the Lord, being not indeed ordained by men, nor considered righteous because they are presbyters, but enrolled in the presbytery because they are righteous." As he however regards the diaconate, presbytery, and laity, as distinct orders, he probably refers in this passage to spiritual priestliness of character, and not to any confusion of function or office. Ignatius makes no sacerdotal claims, although, as Bishop Lightfoot justly remarks "his language is so strong as to be almost profane;" and Tertullian, who is the first to claim peculiar sacerdotal functions, speaks of the universal priesthood of the Christian laity, and asserts that they may legitimately baptize, offer the Eucharist, and perform priestly offices where there are no clergy set apart. (See "Kaye's Tertullian," p. 211.) The heresy of Montanus indeed, with which Tertullian was tainted, was a protest against the exclusive claims of Ignatius; a fanaticism reacting against formalism; as we have seen in modern history the fanaticism which disregards ritual form and order — for instance, the Quakers, Moravians, some of the early Methodists, and other sects of enthusiasts — spring up as a reaction from the mere externalism of a historic, but no longer living, Church.

There were three points of view, more or less prominent, according to the perils of the age, from which the advocates

of the episcopate regarded it. Ignatius, a fervid soul struggling amid the corruptions of Paganism, and the dangers and disintegration of persecution, insists upon it as the centre of unity. He goes so far as to advocate temporal, as well as spiritual power; but, as has been well said by a thoughtful writer, the exaltation "of office in a society, where prominence of rank involved prominence of risk, was at least no vulgar or selfish passion." Irenæus, in the midst of Gnostic heresies and heretical dissensions, looks upon it as the depository of Apostolic tradition against false speculations, and dividing errors. Cyprian, a man of practical activity, fruitful in the charities of a suffering era, regards the bishop as the vicegerent of Christ, with authority to control, lead, and aid those under his charge. Each view is partly moulded by individual character and surrounding circumstances; each contains a truth, and at the same time is liable to perversion and exaggeration.

There can be no rational claim to authoritative teaching on the part of the early Fathers, but they are interesting and instructive, as witnesses to the usage and belief existing at an early period in various parts of the Christian community. I have called attention strongly to the differences in these, because they show that at a time when the Church was in a state of vitality and growth, no mere variation in form, when the spirit of an ordinance was present, was considered as impairing its efficacy, although some forms were regarded as more orderly, and as such more and more universally adopted.

The organization of the early Christian Church was founded upon use and necessity,—the latter a result, the former a fulfilment of invisible, but organic, spiritual law. Its growth and development during the first centuries of dawn so soon to end in a darkening twilight of error,* were according to necessity and use; and any later changes, contrary to these principles, are dead excrescences, no longer full of the vital sap which made early Christianity the blessing of the world.

* Robertson states in his history of the Christian Church that, towards the end of the fourth century there was no eminent Christian teacher except Augustine, who did not regard deceit and lying for religious ends as lawful.

In the case of the Pitcairn Islanders,—descendants of the mutineers of the "Bounty"—in our own century, these fundamental principles of use and necessity were again made the basis of organizing a religious community. These descendants, thinned by many deaths, were now a religious and law-abiding people, living in a patriarchal fashion under the government of John Adams, who performed for them the offices of burial, marriage, and baptism, and also held regular religious services according to the Church of England prayer-book. One of the community, Fisher Young, was with Bishop Patterson, and was shot by the natives with arrows in 1864. The pastor, who was chosen by the little flock, to succeed John Adams, after his death, had a scruple about administering the Lord's Supper, but having been reminded "that no mention was made in the Word of God about ordained ministers having been the only persons (in the beginning of the Church) who could lawfully administer the sacraments, and that the early Christians went from house to house breaking bread with one another," the Communion was administered by him for the first time in 1877 to thirty-eight communicants.

Bishop Lighfoot, in a striking passage, points out another instance in which the work of organization must again have its beginning,—where the higher spiritual use of establishing a living church amid the deeper necessities produced by a consummated and corrupt dispensation, must again form the basis of a New Church,— not merely, as in the case of the remote islanders, of a new community belonging to the Old Church, but of a separate, living, and spiritual church coming down from God out of heaven. He says: —

> "An emergency may arise where the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinance of the universal priesthood will overrule all special limitations. The laymen will assume functions which are afterwards restricted to the ordained minister."

On the first of June, 1788, at Eastcheap, London, Robert Hindmarsh, chosen by lot by a few of the early believers in

the doctrines of our Lord revealed through Emanuel Swedenborg, became the first ordained minister of the New-Jerusalem Church,—a church which, from its reception of the Divine Word, its faith in the Lord Jesus Christ, and worship of him, is as the beating heart and breathing lungs of life in humanity.

TRUST IN GOD.

God answers our prayers,
At times and by ways
That are best;
We know not how or
When it will be, but
There is rest.

In sorrow and pain
His hand guides us well;
Never fear;
We shall reap as we
Sow: in heaven all
Shall be clear.

O, trust in the Lord!
For He will provide
For us all;
He who numbers the
Hairs of our heads, loves
Great and small.

Cease to do evil,
Learn to do well; and
We shall know
Of the angels in
Heaven, the gifts God
Can bestow.

THE IMAGINATION AND ITS CREATIONS.

In describing the human mind in a general way, we say that it has two faculties, which are vessels that are recipients of life, a will and an understanding; and that these two faculties were so created, that, being conjoined, they make a *one*,— they constitute a living soul. But there is a third faculty, flowering up, as it were, between these two fundamental ones, which, while it cannot exist without dependence upon them, seems, in a measure, distinct from them. This God-given faculty is imagination. It may sometimes appear as if this power of the mind were under the absolute control of the will; but a little observation will enable us to perceive that such is not the case. That it is intimately connected with the understanding, may be gathered from the curious fact that the leading terms which are employed to define the word, have reference to things of thought, rather than to things which pertain to affection. Worcester describes imagination to be "the faculty of the mind by which it either bodies forth the forms of things unknown, or produces original thoughts, or new combinations of ideas, from materials stored up in the memory." Dugald Stewart says, "We have a power of modifying our conceptions, by combining the parts of different ones together, so as to form new wholes of our own creation. I employ the word imagination to express this power."

Imagination, then, is a regal intellectual faculty,— the power which gives shape and coloring to all those productions of genius which astonish and delight, or awe the world. And if not operating in each individual mind as a creative force, it certainly finds in the mass of mankind such an appreciation of its handiwork that it exerts a commanding influence continually over the whole human race.

I propose in this paper simply to call attention to some noteworthy illustrations of the creative power of the imaginative faculty; and to present a few instances of the effect

of its creations upon the thought and belief of men of different ages.

The author of the Book of Job, which, according to Calmet, is the oldest written work of which we have any definite knowledge, possessed the faculty of imagination in an eminent degree. The impressive prefix, "Thus saith the Lord," which is so often used in the sacred pages to intensify reverence for the inspired declarations, is in no single instance to be found in this book. If for no other reason, it would be fair from thence to conclude that the work is of human invention alone. The world is indebted, then, to the imagination of this ancient poet for the personality of that terrible being, whom Milton, possessing an imagination perhaps still more vivid, has portrayed, in such living colors,—the gigantic chief of hell's dark multitudes, upon whose brow sat "horror plumed."

It is clearly seen that the predominating characteristics of the hypostatized evil principle, vary under the hand of each portrayer. The Satan of Dante is a widely different personage from the Satan of Milton; and there is nothing of the lurid grandeur of Milton's ideal in Tasso's "Prince of Darkness." The Lucifer of Southey, and the Lucifer of Byron, differ alike from the personations of their predecessors, and from each other. These facts may be properly advanced as evidence to show that, outside the region of man's imagination, a personal prince of the devils has not a shadow of existence.

This creature, born of imagination, is, however, considered such an actual and so exalted a being by one of the Asiatic tribes at the present day, that the people tremblingly pay worship to him. They fancy him to be the chief of the angelic host, now suffering punishment for his rebellion against the Divine Will; but still all-powerful, and hereafter to be restored to his high estate in the celestial hierarchy. Their notion is that he must be conciliated and reverenced; for as he has now the means of doing evil, so at some future time he will have the power of rewarding them.

The mythology of the Greeks presents a striking example

of the creative power of the imagination. Every attribute of the mind has its representive god; every passion of the heart was made to assume the form of a goddess; and these were actual existences to them,—objects of faith and of worship.

The deities of Homer appear altogether as real as his heroes. Witness, for instance, the relation of the encounter between Mars and Diomed, in the Fifth Book of the Iliad. As he rushes to the conflict, we seem to see the upraised arm of the fiery god, and to hear the hiss of his javelin, as it speeds on its erring course. And when the lance of the daring Greek, directed with a surer aim, penetrates the groin of the unfortunate deity, we seem to hear his groan, "Loud as the war-encountering armies yield," as, wild with pain, he flies howling to the skies. The imagination, and the consummate art of the poet, make his narrative seem history.

In Hindostan, the imaginative faculty has been permitted to run riot. Varying as widely as the races vary, the mythology of the Hindoos differs from that of the Greeks. The difference is like that which exists between a dreamy, playful superstition, and a sombre, sullen bigotry. The religion is monstrous in its fables, and involves no idea of justice. Whatever the motive of the person who performs a penance or who offers a sacrifice, the act is a sort of draft upon heaven, for which the gods can never refuse payment. Brahma, the creator, they believe, dwells in the far empyrean, affected by no appeal from human lips — a majestic abstraction, an impersonal god. There are at this day two hostile sects in India: one worshipping a god whom they name Vishnu, the preserver, the other, Seva, the destroyer. As we might suppose, the latter has the most numerous following. There is a third deity,— Mariataly — who is chiefly worshipped by the lower castes, as if they doubted whether the more exalted gods would deign to listen to their prayers. With the belief that there is a graded aristocracy, as it were, in the skies, that there are even celestial beings who look with a kind of malignant leer upon the down-trodden of the earth; how can it be otherwise than that the toiling millions must live in a

state of disheartenment, and gravitate to low depths of degradation? It is no wonder that such a religion should ultimate itself in the production of idols monstrous in appearance, and terrible in reference to their imputed attributes,—no wonder that a priesthood should be corrupt, and a people abased.

The mythology of the Scandinavians has all the stern features of the rough, ancient Northman. It was believed that the powers above had dark passions like those of men, and that they were to be appeased, when angry, by human sacrifice. Hence, many a nursing infant, and many a tender maiden was doomed to death, to satisfy the greed for blood of these cruel gods. Our poet Whittier puts the following words into the mouth of one of the skælds:—

> "The Æsir thirst and hunger,
> And hence our blight and ban;
> The mouths of the strong gods water
> For the flesh and blood of man!"

The idea of force, and mainly mere brutal force, was represented by the Scandinavian fables.

I will not lengthen this paper by attempting to describe in detail, the sublime non-entities of the Buddhist, or the wild vagaries of the Chinese, or the mysterious symbolism of the Egyptian theognist. It is sufficient to say that each had his special Pantheon; and that the distinctive features of the deities of each, show a kind of honest crystallization of the characteristics of the races to which they severally belong.

Perhaps through the whole range of human speculation there is no example so remarkable for its lofty conceptions, its sublime mysticism, its intricate mixture of truth and error, as the system of the Gnostics. These religionists held that the Infinite Esse was throned in transcendent glory far in "the unapparent;" that emanations from him were continually streaming forth; and that these emanations at length hypostasized in glorious celestial beings circling round the Godhead. It was imagined then, that from these heavenliest of the celestial powers there were likewise emanations constantly proceeding; and that these in turn became em-

bodied in forms only a little less bright than those of the circle within; and it was assumed that this process was again and again repeated; while with each expanding circle, the glory of the celestial blaze was rendered more and more dim. The powers which were thus imagined into existence were called Æons; and it was assumed that the Supreme Being reigned in his fulness through the whole region where they dwelt. But at length (such is the fable) an Æon on the outer wall of this realm, sent forth into the darkness beyond a creative force which impregnated Chaos; and a new world rose therefrom,— a world with too much evil developed in it to be considered the work of an Immaculate God. This creating Æon was named the World Former; and he, ranking in the order of being only a little higher than the creature which he infused with life, is declared to be the direct ruler of the sphere upon which we dwell. It was deemed possible for man, by a life of self-denial and asceticism, to lift himself to as lofty a region as the lesser Æons themselves occupied. What a fantastic philosophy! What a worse than pantheistic religion! — a philosophy based upon no established fact — a religion with no recognized God! Here were men, who, in the effort to dodge certain difficult problems, verily created a celestial hierarchy to stand obstructively between them and their Maker; and, scorning to walk in the light of Divine Revelation, they attempted, on the wings of an insane imagination, to scale the heavens, and, with audacious assurance, seek the companionship of airy essences, whom, having hypostatized, they endowed with attributes of gods! Sears, in his "Heart of Christ," says of this system, "It was the most formidable heresy that threatened Christianity, and overlaid its purity, imparting to it a coloring of which it is barely relieved at this day."

The imagination of modern times has been a potent creative force, and has produced ethereal beings in great variety. Singly, or in troops, fairies and elves, brownies and gnomes, have been supposed to frequent grove and hill-side, glen and cavern; and to have taken delight in either aiding or thwart-

ing the plans of mortals venturing within the circle of their haunts. And a belief in the actual existence of these beings has remained unshaken in some parts of the Christianized world, even to the present day.

Sir Walter Scott, in his work on demonology, says, "Nexas, or Neksa, a river or ocean-god, worshipped on the shores of the Baltic, seems to have taken uncontrolled possession of the attributes of Neptune. Amid the twilight winters and overpowering tempests of those gloomy regions, he has been not unnaturally chosen as the power adverse to man; and the supernatural character with which he was invested, has descended to our own times. The Old Nick, known in England, is an equally genuine descendant of the northern sea-god, and possessed a large portion of his powers and terrors."

James I. of England, composed a work on demonology embracing the most gross and absurd errors on the subject. He considered his crown and his life as habitually aimed at by the instruments of Satan; and he used all his influence to extend and enforce the laws against the crime which he feared.

Of a belief in this country in the existence of witches, there is painful evidence to be found in not very ancient records in our own Commonwealth. Longfellow puts these words into the mouth of an Essex County magistrate of the latter part of the seventeenth century:—

> "When you have seen, as I have hourly seen,
> The sorceries and the witchcrafts that torment us,
> See children tortured by invisible spirits,
> And wasted and consumed by powers unseen;
> You will confess the half has not been told you."

In May, 1692, there were above one hundred persons, accused of witchcraft, lying in jail in Salem. By September of that year, twenty persons had been put to death for the alleged crime. Cotton Mather, a graduate of Harvard College (a man who could read Plato and the Greek Testament in the original), was the great leader in these accusations.

There can be no doubt as to there being spirits, and exceedingly active spirits, abroad at that period; but instead of mischievous goblins infesting wrinkled beldams, and teaching arts for which science has no name; they were the malignant spirits of bigotry and intolerance, finding a footing in the crazy imaginations of the old Puritan pastor and his associates.

The great German poet launched upon the world a personage, the dread of whose stealthy approach has oppressed many a midnight watcher, and the mere mention of whose name has paled many a maiden's cheek. The Mephistopheles of Goethe is a being who has as thorough an existence as the Satan of Job. Carlyle remarks of him: —

> "Such a combination of perfect understanding with perfect selfishness, of logical life with moral death, so universal a denier both in heart and head, is, undoubtedly, a child of darkness, and may stand in his merely spiritual deformity, as the best and only genuine devil of these latter times."

If we could trace back each individual case to its source, we should unquestionably find that it is to the imagination of the poets that the world is indebted, not only for his Satanic majesty, but for all

> "The light militia of the lower sky."

Take Shakspeare's Ariel, for instance, the tricksy sprite who

> "Treads the ooze of the salt deep,
> Or runs upon the sharp wind of the North."

He is quite as real a being as the nameless gnome, who crouches at the mouth of some mountain-pass in the wilds of Germany; or as the cloud-concealed goblin who shrieks above the waves that roar along the stormy shores of the Hebrides. Though believed to be actual existences, and feared as they are, we can readily see that these, too, can have no other parentage than that of the inventive muse of poetry.

Notwithstanding the appearance at times of retrogression,

the world, since the period of our Lord's first coming, has been moving in an onward and an upward direction. Since the day when Paul stood upon Mars-hill, and said to the Athenians, "Whom ye ignorantly worship, him declare I unto you!" in that very home of ancient culture what changes have been wrought! The voice which thundered over Sinai's steeps, and which at a later period spoke in milder tones upon the Syrian Mountain, has dispersed the clouds which hung around Olympus. In Paphos, the name of Cytherea no longer stirs the blood; at Delos there are no vestiges of the shrine of Apollo. If on the heights of the Acropolis, some age-shaken columns of the temple of Pallas Athena remain, they serve only to remind us that "Time's effacing fingers" have been busy, not alone with the surface of things, but have gapped and destroyed the belief which once was developed there in such beautiful forms.

The reign of Jupiter is over; Juno, and Pallas, and Aphrodite, live in the past alone. But, though their glory has departed, who will venture to pronounce these fabled existences to have been only the brood of folly? Who is ready to assail the idea that, as personations of truth, they, in their day, rendered service to mankind?

Man was not endowed by his Creator with the faculty of imagination without a purpose. When permitted to run wild, it will lead, as we have seen, to lamentable or to absurd results; but if kept within legitimate bounds, it may become an important auxiliary of the understanding. According to the ancient fable, Truth lies buried in a well. But the fable is at fault; she dwells on mountain-heights; and it is the province of Imagination to scale the steeps, and illume the path that leads up to her. Without something of imagination, the bare formulas of faith would lack convincing power.

We read in PSALM xxxiv: "The angel of the Lord encampeth round about them that fear him, and delivereth them." One of the great poets of England, with "imagination all compact," thus amplifies David's inspired enunciation: —

"Oh! the exceeding grace
Of highest God, that loves his creatures so,
And all his works with mercy doth embrace,
That blessed angels he sends to and fro,
To serve to wicked man, to serve his wicked foe!

"How oft do they their silver bowers leave,
To come to succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant!
They fight for us, they watch, and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward!"*

We can here perceive how Imagination may become the handmaid of Belief; we may recognize her ability to vitalize the forms which she embodies; we can see how she may, while resting on the platform of the Holy Word, with cunning hand, apply herself

"To dress its truths, and make them more beloved."

* Spenser's "Faerie Queen."

"WHATEVER things a man sees and hears and is affected with, these are insinuated as to ideas and ends into his interior memory without his being aware of it, and there they remain, so that not anything perishes. The interior memory, therefore, is such that there are inscribed on it all the particular things which he has at any time thought, spoken, or done, even such as have appeared to him as but a shadow, together with the most minute circumstances, and this from his earliest infancy to extreme old age. A man has with him the memory of all these things when he comes into the other life, and is brought successively into recollections of them. This is the book of his life which is opened in the other world, and according to which he is judged. A man can scarcely believe this, but still it is most true. All his ends, which are even to himself in obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from these ends, are, to their most minute point, in that book, that is in the interior memory."—*Swedenborg.*

THE NEW LIFE OF SWEDENBORG.*

"The good name of Emanuel Swedenborg is no longer in question. In place of being denounced as a heretic, he begins to be recognized by Christian students in all denominations as a pioneer of the advanced theology fast finding its way into the thought of the churches.

"We need not now documents to prove the ability, the soundness of mind, the laborious acquisitions, the deep philosophic insight, the sincerity and the honor of the man. Rather, we want to be shown from the limitations of his human nature, from the trials and training given his heart and mind, from the grace and the new spirit vouchsafed him, on the one hand; and on the other hand, from the need, the nature, and the result of his mission,—that this was the work, not of his own will and unaided intellect, but of the will of the Lord Jesus Christ, under the guidance of his Holy Spirit.

"In this study, while the spirit of adulation finds no place, our love, esteem, and sympathy cannot but greatly increase, as with our fellow-servant we learn to give all the praise to Him whom he loved to serve. And our task is reduced to setting in such order the things most surely believed among us, as will cause us to listen to Swedenborg's own words, and to believe with him that they were not from himself, but from the Spirit of Truth."

These are the ringing words with which Mr. Benjamin Worcester introduces to the reading public his labor of love, which has cost him years of careful study and accumulation of materials, and has been carried through to the end, as we can testify, with painstaking and self-sacrificing thoroughness.

The preface shows that Swedenborg is not put forth here as a marvel of prodigious intellectual attainments, or of unprecedented spiritual insight. His story is told as that of a devout man, a man whom the Lord raised up to an extraordinary work, a man who performed that work with child-

* The Life and Mission of Emanuel Swedenborg. By Benjamin Worcester. Boston: Roberts Bros. 1883. pp. 473.

like faithfulness. Mr. Worcester has further indicated his purpose by prefixing to his book the most manly likeness of Swedenborg which has been known, in which the look of the courtier, which has sometimes been given him in mistaken kindness, gives way to that of a penetrating and chastened intellect. It is evident on every page that the biographer dearly loves his subject as a man, and would have him read and represented as a theologian, whose devout heart was in what he wrote, nay, rather as a messenger who brought with his heavenly message the influences of heaven.

The division of chapters falls naturally into the following: Swedenborg's place in history; Parentage; Childhood and Youth; Assessorship; Twenty Years' Labor; Opera Philosophica; Spiritual Preparation; Opening of Spiritual Sight; Opening of the Scriptures; and so on through the later life, closing with a chapter on Swedenborg's Home-Life. Appendices contain notes, accounts of portraits, a list of writings, a table of dates, and a list of biographies.

Mr. Worcester has done wisely in making use of the collection of documents made by Dr. Tafel to let Swedenborg tell his own story, so far as is possible. It was evident to every one, after the publication of these documents, that a new biography was called for, which would both supplement the meagreness of the previous accounts, and would answer the slanders of the large work by White, who has been permitted to do so much to keep Swedenborg unknown. Others may look from a different point of view, but we anticipate for this work the first place for many years to come. It is in short, not a lecture, nor a group of them; much less is it either a plea or an accusation; it is an elaborate essay, which seems to leave nothing important unsaid.

In approaching the subject of the spiritual office, Mr. Worcester comes upon the ground where he is most likely to be criticized by a few of our people, for he has not hesitated to appeal directly to Swedenborg's own account of the dire temptations which rose to his mind almost daily during the ten years preceding his publication of the "Arcana,"—temptations which taught him the worthlessness of self-com-

placency and the safety of perfect dependence on the Lord. It was evidently Mr. Worcester's purpose to show how Swedenborg underwent a spiritual preparation, in order that he might do the great work assigned him with rational and spiritual power, and not as a mere scribe or passive instrument. As an evidence of the way in which Swedenborg was gradually illumined and regenerated to the point of proclaiming the genuine meaning of the Divine Word, from an interior understanding of it, and from conscious companionship with angels, Mr. Worcester gives many citations from the unpublished works, selecting with great care, but without fear of wearying the reader. The formation of Swedenborg's ideas as to the forms of spirits, the realities of the other world, the lot of evil spirits, the nature of primitive man, and other points, is sketched with accuracy, and we read,—

"These various examples of the gradual growth of spiritual ideas in Swedenborg's mind we have adduced, partly for their individual interest, but specially to illustrate the fact, that the revelation given through him is a rational revelation, never forced upon him, but opened to him step by step, as his mind was enabled to comprehend it rationally. This is of first importance to be understood, both that the revelation may be seen in its right place in history, as the revelation given to man's now developed reason, and that its claims upon us may be recognized as addressed always to our reason. Swedenborg himself, while eagerly confessing with joy that his doctrine is not his own, but from the Lord, often appeals to the reason of his readers, begging them to examine for themselves and see whether the doctrine be not true. This is indeed the very essence of the new revelation,—the rational recognition of spiritual truth, by the aid of the Spirit of Truth, with acknowledgment of its Divine Source."

The characteristics of the works published or prepared by Swedenborg are fully given with copious extracts. Speaking of the work on Conjugial Love, and of its brief second part as to the violations of marriage, Mr. Worcester says: —

"Naturally the immediate application of the second part was to the society of Europe at the time it was written; and for this state

of society, even in its concessions to human weakness, it held up an advanced though not unapproachable standard.

"It would be a total misapprehension and abuse to take any advantage of such humane concession, for the lowering of the standard in our own more favored, more Puritan country and age. The proper use to us of the discussion of the sins against the true marriage relation is, on the one hand, to put us on our guard against the sinfulness of our human nature; and on the other, to inspire us with discriminating charity and mercy in our judgmeut of those less fortunate in their home, their time, or their circumstances. Many things have been permitted of the Divine Providence on account of the hardness of our hearts, which yet from the beginning were not so."

In closing, Mr. Worcester says: —

"We prefaced our book with referring to the increasing recognition, among Christian students, of Swedenborg as a pioneer of the advanced theology fast finding its way into the thought of the churches. We have endeavored to aid this recognition to take another step, and to acknowledge all that has come through Swedenborg as coming, not from the man, but through him from the Lord Jesus, in his new coming to his people.

"In conclusion, let us take in this sense, giving God the praise, such acknowledgments as the following, now thickening about us: —

"'While Wesley was made the mediator of a new moral force flowing out of Christianity, Emanuel Swedenborg became the organ of a new spiritual philosophy, the power of which is hardly yet understood, but which seems likely to leaven all religious thought, and change all arbitrary theologies into a spiritual rationalism. But Swedenborg did not go out of Christianity to find his ideas. Like George Fox and John Wesley, he found them in Christ.'*

"'The most remarkable step in the religious history of recent ages, is that made by the genius of Swedenborg. . . . These truths, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches, and of men of no church.'†

"'Swedenborgianism has done the liberating work of the last

* Rev. James Freeman Clarke. † Ralph Waldo Emerson.

century. . . . The wave Swedenborg started, lasts to this day. . . . The statements of Swedenborg's religious works have revolutionized theology.'" *

In our first reading of the book, we see nothing to criticize, except in the twelfth note. The work is strong, exact, thorough. We commend it to become a reference book for all our people, and we cannot help saying that, were there no other uses performed by him, the compiler of this book will not be deemed by this or later generations to have lived and labored in vain.

SWEDENBORG AND MARRIAGE.

Swedenborg has frequently been charged with contradicting the words of the Lord, where he said (Luke xx. 35), "They neither marry, nor are given in marriage."

The purpose of this paper is to point out briefly the agreement between what the Lord said, even in the literal sense, and what Swedenborg taught.

The above cited passage in his Latin reads, "neque nuptias facient neque nuptui dabuntur;" in the Vulgate, it reads, "neque nubent neque ducent uxores;" both substantially the same as the Greek text, "oute gamousin oute ekgamiskontai."

First let us clearly define the words rendered "marriage" and "marry," in the English translations. Swedenborg uses the word "conjugium" very frequently. This, in the primary sense, among the Romans, meant "a union" abstractly; in a secondary sense, "wedlock," that is, "Conjugium corporis atque animæ," as distinguished from "Connubium," which meant marriage merely regarded as the civil rite or contract. The latter term further requires our notice, as it was derived from "Cum" and the verb "nubo" ("nupsi, nuptum"), whose third root supplied the term, "nuptiæ," designating the mere ceremony or custom which bound a couple together under the provisions of the civil code.

* Rev. E. E. Hale, in a recent lecture.

The word "conjugium" also had a third sense, being that of "conjugial partner," and sometimes used for "conjux."

With these distinctions kept in mind, whilst reading Swedenborg's Latin, the subject becomes quite clear.

The extremely low idea of marriage, prevailing at the present day, prevents many from comprehending the idea of true conjugial love as set forth by Swedenborg, and that it may ascend to the highest heavens, joining in the way thither and there, with the delights of all heavenly loves to endure forever. This is still more the case, because they do not know that a purer and more perfect conjugial union is reached in proportion as the Lord is approached, the truths of the Church loved, and its good practiced.

Let us read a few short extracts in the light of the foregoing: —

"It follows that there are marriages (conjugia) in the heavens. . . . But marriages (conjugia) in the heavens greatly differ from marriages (a conjugiis) in the earth."— H. H., n. 366.

"Marriage (conjugium) in the heavens is a conjunction of two into one mind."— H. H., n. 367.

"But in marriages (in conjugiis) in the heavens, there is no predominance."— H. H., n. 369.

"Thence it is that the conjunction of good and truth in the heavens is called a heavenly marriage (conjugium cœleste), and that heaven in the Word, is compared to marriage (conjugio) and is also called a marriage (conjugium)."— H. H., n. 371.

"Here is described the heavenly marriage (conjugium cœleste) in which the angels are, and at the same time the union (conjugium) of good and truth."— H. H., n. 372.

"And heaven is a union (conjugium) of good and truth."— H. H., n. 374.

"And that the essential of marriage (conjugium) is the unition of souls or minds."— H. H., n. 375.

"How conjugial partners (conjugia) are joined (sociantur) in the heavens, it has also been permitted me to witness."—H. H., n. 383.

"It appears that marriages in the heavens (conjugia in cœlis) are not like marriages in the world. In the heavens they are spiritual nuptials (nuptiæ spirituales) which are not to be called

nuptials (nuptiæ). . . . From these (considerations) it may be known how the words of the Lord concerning nuptials (nuptiæ) are to be understood."—H. H., n. 382.

Please observe that the Lord, in the passage in Luke, did not use the word "conjugium," or any equivalent of it, but he said, according to Swedenborg, "neque nuptias facient neque nuptui dabuntur"; or, on authority of the Vulgate, "neque nubent neque ducent uxores," pertaining to the mere civil relation.

Could any more external case be supposed than the one represented to the Lord, in the context, by the Jews, concerning the woman who married the seven brothers in succession. We can readily see that (in the passages cited) the Lord had occasion to speak of marriage, as that generation was capable of understanding it; entered upon, as is too often the case at the present day, for convenience, from compulsion, from considerations of family pride, wealth, fashion, ease, popularity, and other causes not necessary to mention, and perhaps without one spark of mutual love. But Swedenborg, in the passages quoted from H. H., speaks, in detail, of marriage in its higher sense.

Notwithstanding, mere civil marriages have their uses. When once formed, they are to be regarded as holy, and on no account to be violated, for reasons that must be obvious to every reflecting mind. Swedenborg himself by no means underrates them, for he says that (C. L., n. 276) they must continue till the death of one of the parties, except for the cause mentioned by our Lord. Moreover, if kept inviolate, they serve to induct into the idea of true conjugiality, existing in the heavens (Matt. xix. 4, 5, 6), which is not of the union of one man and one woman, on account of some extraneous force, but of such as are brought together by Divine Providence, because their minds are capable of conjunction into one; they recognizing that fact at first sight; the one thinking what the other wills, and that one willing what the other thinks; loving each other inmostly and forming a true, conjugial and eternal union. Such is the institution of marriage from creation.

SWEDENBORG STUDIES.

ORIGIN OF LANGUAGE.

We have lately had occasion to notice that the question as to the origin of language is not always answered by a New-Churchman with precision. He may be in doubt whether it came down from heaven, as Swedenborg says, H. H., n. 237, or came in by gradual development and invention, as Swedenborg says, A. C., 8249; for the first of these passages seems to favor the old idea that language came into perfection in Eden, when Adam instinctively gave names to every animal, but the second passage distinctly commends the modern idea of the development of language one word at a time.

As we see no contradiction here, and believe the point to be one of some importance, we would cite these and other teachings on the subject, for the sake of exhibiting their harmony, and of bringing out a clear idea.

That there was no spoken language in the days of the Most Ancient Church, Swedenborg declares most distinctly. Whatever he has said elsewhere on the subject, is to be considered in the light of such strong statements as the following: —

"The man of the Most Ancient Church had internal respiration, and no other than a tacit external respiration. Wherefore they did not speak so much by words, as afterwards and at the present day, but by ideas which they could express, like the angels, by means of innumerable changes of countenance, especially of the lips. When internal respiration ceased, external respiration gradually arose, almost like that of to-day; and, with external respiration arose speech of words, or of articulated sound in which the ideas of thought are fixed."—A. C., n. 607, 608.

Here it is stated that communication of thought was at first mainly through facial expression, but later we have a yet more emphatic statement: —

"I have been informed by angels that the very first speech in every earth was by the face, and this from two sources,— the lips and the eyes. The reason that the first speech was such, is, that the face was formed to represent fully what man thinks and desires. Every one may know the most ancient people could not have a speech of words, because the words of a language were not imparted immediately, but were invented and applied to objects, which could be done only in process of time."—A. C., n. 8249.

We are thus taught that language came to man as the useful arts came to him, through a gradual process involving the use of his intellect. It is noteworthy that foremost philologists have been led to the same conclusion by the scientific method. Thus Prof. Whitney says in an extract, for which we gladly acknowledge indebtedness to the *New-Church Magazine* (London):—

"In the undeveloped condition of expression, every available means will unquestionably have been resorted to, perhaps with a long predominance of the visible over the audible."—Life and Growth of Language. p. 287.

It may be well, before leaving this branch of the subject, to refer to the "Diary," in which the same thought is also found. Swedenborg says in n. 3322 that he has spoken with the most ancient people, and that they have shown him that their speech was "not of the mouth, nor of articulate sound." S. D., n. 5595, may also be consulted.

To these two ideas, namely, that speech was at first only facial, and that articulate language was gradually developed in consequence of a decline from the first state of innocence, the teaching of H. H., n. 257 may not seem to fit closely. We there read,—

"It has been told me that the first language of men on our earth agreed [with the angelic] because they had it from heaven, and that the Hebrew language agrees in some respects."

But here is no declaration whatever, in regard to the tacit speech already referred to, and we have simply a declaration that the first language men did have was from heaven. Surely no one will find an opposition between the sayings that it was from heaven, and that it was developed, or invented, from time to time, for these are only two ways of saying the same thing. As the tacit, internal respiration gave place to the outward, both those on earth and those then passing into heaven, came to sonorous speech. The angels came to it intuitively, as we learn from H. H., n. 236, and the men on earth came to it slowly, one step at a time, receiving names for new things, as an inventor conceives a new machine, by influx from the spiritual world.

This being true, a language exhibits the boundaries of the intelligence of its people, and every scholar can so use it with impunity. The Hebrew language is not, as was once supposed, a Divine language, but it is from a heavenly origin, is peculiarly adapted on

account of the nature of the people who developed it, to bring down Divine Wisdom to men, and yet is an imperfect thing, as all human works are imperfect.

DEFECTS IN THE GERMAN TRANSLATION OF HEAVEN AND HELL.

FROM a friend we have received some friendly criticisms, which are published for the benefit of those who use the German edition:

N. 49. The word *non* in the first sentence is not given in the German, thus making it read the reverse of the Latin. *Nicht* should follow after *zwar*, making it read "und zwar nicht durch offenen Verkehr."

N. 64. The last word, *Herrn*, should read *Himmel*. The Latin is *Cœlo*.

N. 130. The clause "indignatus sum quandoque quod non comprehenderentur," is left out; a fair rendering would be *Ich ward zuweilen unwillig da man sie nicht begreifen Konnte*.

N. 153. The clause "etiam volunt quod falsa sint vera," is left out; a fair rendering in German would be *sie wunschen auch dasz das Falsche wahr sei*.

N. 165. The Latin "heri" is untranslated; there should be added *gestern* at the end of the enumeration of designations relating to time.

N. 254. "Per quos Verbum" not rendered; in German, *durch welchen das Wort* (*Kam*).

PRINCIPAL DATES IN SWEDENBORG'S LIFE.

1688. January 29. Born at Stockholm, and lived there till 1692.

1692. Spring: family removed to Vingkaer; November, to Upsal.

1703. At Upsal. The family removed to Brunsbo. Sister Anna married: perhaps Emanuel remained with her at Upsal.

1709. Graduated at Upsal; went home to Brunsbo. Published thesis.

1710–1713. At London pursuing studies.

1713. At Utrecht and Paris for a year.

1714. September, at Rostock.

1715. April, at Griefswalde, publishing "Camena Borea."

1715. Returned home; worked on the "Dœdalus" and "Algebra."

1716. Appointed Assessor Extraordinary.

1717. Received in the College of Mines.

1716–1718. Worked with Polhem for Charles XII.

1719–1720. Pursues studies.

1721. Spring: to Holland and Leipsic publishing "Miscellaneous Observations," and studying metals.

1722. Returns home, and tries to introduce improved methods of working copper.

1723. At the College of Mines in regular attendance.

1724. July 15, appointed Ordinary Assessor; regularly employed till 1733.

1733. May, to Leipsic, to publish "Opera Philosophica."

1734. July, at the College of Mines and the Diet, regularly till 1736.

1736. July, went to Paris to pursue anatomical studies.

1738. March 12, left Paris for Italy, on same studies.

1739. May, arrived again in Paris. December, finished the "Economy of the Animal Kingdom," and went to Amsterdam to publish it.

1740. November, at the College of Mines till 1743.

1743. July, went to Amsterdam and the Hague, to print "The Animal Kingdom." Had remarkable dreams in the Autumn, and afterwards.

1744. May, arrived in London. First revelation, according to Gjorwell.

1745. April, first open vision. Wrote "The Worship and Love of God." August, returned to Stockholm, and was at the College of Mines till July, 1747; also writing "Adversaria" and Biblical Index. Retired from the College.

1747. February, began the "Spiritual Diary." August, arrived in Holland. Celestial change of state. Wrote the first volume of the "Arcana Cœlestia."

1748. October, arrived in London to publish the "Arcana."

1749. Summer: in Amsterdam; to Aix-la-Chapelle for the winter.

1750. Spring: in Stockholm. Continued the "Arcana" till 1758. The "Diary" was continued till 1765.

1755–1762. Sundry Memorials to the Diet. Wrote the "Apocalypse Explained."

1762. To Amsterdam. Published the "Four Leading Doctrines."

1763. At Amsterdam. Published "The Divine Love and Wisdom" and "The Divine Providence."

1764. At Stockholm.

1765. Summer: at Amsterdam, to publish "The Apocalypse Revealed."

1766. Spring: to London; September, to Stockholm.

1768. Spring: to Amsterdam, to publish "Conjugial Love."

1769. March, at Amsterdam; published "Brief Exposition." April, to Paris and London; October, to Stockholm.

1770. July, to Amsterdam, to publish "The True Christian Religion."

1771. July, at Amsterdam; finished "The True Christian Religion," and went to London.

1772. March 29, died in London.

—*Worcester's Life of Swedenborg.*

BOOK NOTICES.

TEN CHAPTERS ON MARRIAGE: ITS NATURE, USES, DUTIES, AND FINAL ISSUES. By WM. B. HAYDEN. Second edition. New York: New-Church Board of Publications. 1883. pp. 160.

FOR twenty years Mr. Hayden's little book has been in demand among our people, as one which gave, in a pleasant way, the practical truth about marriage, fully keeping the promise of its title. Its re-issue in tasteful form will extend its usefulness. A mere enumeration of its chapters will indicate its value: the dual creation, the implanted law, the betrothal, the uses of marriage, means of union, mutual duties, the future life, and so on,—these are the great subjects treated of in a clear and attractive way.

In one respect Mr. Hayden seems to us to have erred, in transcending the testimony, and this is in reference to the future life, in regard to which he seems to us to build quite too high walls about the spheres of the other world. Our attention was called to this, by a question from a widow who had long looked forward to a reunion with her husband. Of such a case Mr. Hayden says, on page 131:—

> "It not unfrequently happens that the natural decease of partners occurs so far distant from each other in time,—as twenty or twenty-five years,—that the one who departed first will have passed from that state before the other enters it, in which case, of course, they do not meet and live together."

This "of course," would give a reader the impression that by an arbitrary rule, of which we learn through Swedenborg, near friends, if they do not arrive in the higher life within a certain time, do not re-unite. This is an unfortunate statement, for it is

not founded in any teaching that we have, whether general or particular, and it presents the Divine Order as if that were in opposition to, and dominant over, the Divine Love. Rachel died some forty years before Jacob, yet that she was present with him spiritually, as he and her children lived on, we cannot doubt; and when he died, what hindered his rejoining her whom he so loved, that seven years of service were but a few days for the love he had to her? Nothing, whatever, hindered, for there was spiritual nearness in love. Mr. Hayden's conclusion, based on the utmost length of time required for preparation after death for a heavenly life, is a *non sequitur*, and may give a seriously wrong impression.

With this small criticism, which falls in part upon the Board of Publications, we close by commending the book as likely to do such good as it has done heretofore, though it requires to be read with some discrimination.

THE APOCALYPTIC NEW JERUSALEM. The Question concerning its Visibility carefully considered. By B. F. BARRETT. Philadelphia: Published by the Author. 1883.

NEARLY thirty years ago, when there was a discussion as to whether or not the New-Church organizations were to be understood to be coextensive with the New Jerusalem itself, Mr. Barrett published a paper in which he contended with spirit that the Church, being spiritual, could not be discerned by man, so that one could say "this Society contains all the men spiritually of the Church, and there are no others." The paper is now reprinted in a neat pamphlet, which may be had, we presume, of the author, whose address is 121 W. Penn Street, Philadelphia. The extracts from Swedenborg which he quotes, are brought together in a skilful way.

As to the main question which Mr. Barrett raises, we presume very few, if any, would have any difference with him. The impossibility of saying "this man is of the Church spiritually," or "this Society or Convention is *the* Church," is clear. And we wholly agree with Mr. Barrett when he argues for prudent instruction to the young and others, lest they should imbibe the wrong idea, and imagine themselves saved on uniting with a society. We are glad, also, that he does not press his point too far, to the abandonment of all organization, for he says:—

"We are fully aware of the liability of being misunderstood in what we are here saying; and wish, therefore, as far as possible, to guard against this. Some,

perhaps, may understand us as being opposed to, and as actually arguing against, any kind of ecclesiastical organization whatever. But this is not our meaning. We have not a word to say here against any kind of organization which religious congregations may choose to adopt. We are not opposed to the organization of religious societies for worship, and for instruction in spiritual things: by no means. We look upon this as desirable and necessary. And there would be no objection to calling these societies *churches*, provided we understood by it no more than this, that they are organized for *church purposes*; that is, for promoting the interests and growth of the Church."

He does seems, however, to underrate the privileges of worshipping the Lord in his Divine Human, and of learning from the Word its deeper lessons, when he says: —

"But if ten or twenty individuals in a congregation should become interested in the doctrines of the New Church, and the minister and people of that congregation should possess enough of the Christian spirit to allow them to remain there undisturbed, and to converse about the new doctrines as freely as they pleased, our opinion then would be, that they ought not to change their connections; for they are just as much in the visible Church where they are, as they would be if they were to withdraw and set up a new society of their own; and they would, undoubtedly, be performing a greater use to themselves and others, by remaining in their old connections, and faithfully performing all their duties."

The organization of Societies distinctly professing the doctrines of the New Church, is more than a necessity under certain circumstances; it is to be regarded as a duty and a privilege to obey the command, "Let your light so shine before men." "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

Some personal passages, doubtless, seemed necessary to the argument, but the insertion of such tends to weaken an appeal to reason by their tendency to show personal feeling.

SCRIPTURA SACRA SEU VERBUM DOMINI. NOVUM TESTAMENTUM. Lutetiæ Parisiorum. 12 Rue de Thouin. 1882.

UNDER a full title, of which the above is a synopsis, the good friends in France, and especially M. Chevrier, have given us another instalment of the edition of the Word designed and developed by MM. Le Boys des Guays and Harle. Those who have the already issued portions on the Psalms and the Book of Isaiah, will only need to be told that a third part, that on the Gospels, has now appeared, and they will send for it to our publishers.

The plan is the same as before, except that reference is not made to the original text of the Gospels; but this is not needed here. The pages are divided into two columns, of which the first gives in Latin the text as quoted by Swedenborg, or indicates that it was not quoted, and takes it from Schmidius. Reference is made to the places in his works in which Swedenborg quotes it, and any variation in his quotations of the same verse is shown. In the second column, also in Latin, explanations extracted from the writings are found. Thus the student can turn at once to a passage of the Gospels, and find the light concentrated upon it.

A copy of the "Novum Testamentum" was brought into the Minister's Conference, which led to the unanimous adoption, after hearty expressions of interest, of a resolution which has been already transmitted to the friends in France, and which expresses the true desire of our ministers, and others, that the publication of other portions may be proceeded with.

But Yet a Woman. A Novel. By Arthur S. Hardy. Boston: Houghton, Mifflin & Co. 1883. pp. 348.

To those who are tired of the stories which kindle tempting thoughts or merely amuse, this book will be a relief. In his first attempt, Prof. Hardy has reached a high place in the ranks of American novelists, and has done it by pure merit. His characters are few, but every one is worthy of the reader's study, and will remain long in his memory. Not one is tediously introduced, but all are at once made to introduce themselves. No scene is long before the eye, but the beautiful and the deep shadows heighten the effect of the general brightness which surrounds most of the personages. The fascinating widow Stephanie, taught to conquer a pure love, is led at last to seek the Church, and the story closes somewhat soberly with her admission to a convent. But it is evidently the author's purpose, with his grand Father Le Blanc, so full of passionless tenderness, and his other ecclesiastics, skilfully painted, to speak a word for the religious life,— a word much needed in these days. Every reader finds here the touch of the true artist, and we think that our people will approve this novel as one likely to do only good. We hope that Mr. Hardy, who is a young Boston man, filling a mathematical chair at Dartmouth College, will, not hastily, try again; but we doubt his producing a more compact, truthful, brilliant story.

EMILY BRONTE. By A. MARY F. ROBINSON. Boston: Roberts Brothers. 1883. pp. 315.

THE "Famous Women Series," which promises to be a very valuable one, presents here its second volume, and an interesting study it is. The home on the moor, the father who lived with wonderful children without knowing them, the brother of weak character, whose excesses beclouded the lives of his gifted sisters, the three women with their many ill-successes, their strivings with their want and his waywardness, their true nobleness, are all here portrayed, with the weird genius of Emily vividly sketched in the foreground. She could not well be more sharply delineated than in these pages. And if one is led to think that she might have overcome, to a degree, the morbid sensitiveness of her nature, he must not forget that her inherited disease, and the disgrace of the brother she never ceased to love, bore her down irresistibly into sadness. Leaving the one novel of "Wuthering Heights," and a few poems, she died at twenty-nine, not having done all she might for fame, but having borne nobly all that befell her. The last poem closed with the words,—

> "There is not room for Death,
> No atom that his might could render void;
> Thou — thou art Being, Breath,
> And what thou art may never be destroyed."

All lovers of life-study will read this book with pleasure, and will rejoice that, after thirty-five years, Emily Bronte has found so skilful a biographer.

THE NEW CHURCH.

The General Convention.

THE proceedings of the Convention were all orderly, and effective. Every Committee, except that on the Constitution, was ready with its report, and no unnecessary time was spent in any debate. The representation was fairly general, and was probably as large as it would have been four weeks later, at the time originally fixed. The feeling that an earlier, rather than a later date, would hereafter be desirable, seemed to be general, and the session next year will begin on the fourth Thursday in May. But one was present from the Canada Association, and but one from the

Pennsylvania Association, which were not too far off to be represented a little more fully, when Ohio had eight, Maryland four, and Illinois five. Fortunately no matters which would require that the Convention should be accurately representative, needed decision, and it may be presumed that at the session next year in the magnificent church of Mr. Giles's Society, a fully representative gathering may be had.

At that time, the Committee on the Revision of the Constitution will report finally, and its report will probably include a further definition of the office of General Pastor, in respect to which some of the Associations seem disinclined to make specific rules for themselves, as they were last year recommended to do. It is certainly desirable on this point that the Constitution of the Convention should be as explicit as is possible, without so narrowing it as to embody the customs of any section.

Three important subjects were given time in the course of the sessions for full consideration. These were Missions, Theological Education, and the Publication work. Each was well presented and discussed in a friendly spirit. The improvement of the *Messenger* proved a fruitful theme, and we were particularly pleased to hear some speakers encourage the editor to be courageous in omitting unworthy matter, even if pressed to print it.

The proposition to lessen the present large expenditure for book-rooms in New York, seemed to us wholly wise, and we are not alone in wishing that the Board of Publication will spend every dollar with reference to the use to be subserved, and to that alone.

Over the use of the so-called Latin Fund for the purpose decided upon last year, a pretty free discussion arose, in which there was a little reference to matters personal, but the Convention acted wisely in modifying the plan somewhat rapidly adopted last year, and we can now see no reason why the Publishing Society should not go on with its work of producing the "Apocalypsis Explicata."

Of the religious services and addresses, we cannot speak fully, having heard but a part. The President's address was listened to with close attention, as it deserved, and was a careful plea for freedom in the organization, and for such government, and such only, as would preserve the individual in his freedom.

There was abundant variety in the addresses to which we listened (only prevented by absence over Sunday from hearing all.)

A few seemed to be attending the meetings to see what they would like, and what they would dislike, but the majority, we think, came, not to criticize, but to see, hear, and reflect upon all that took place. Certainly no one could ask the speakers to feel more free, and we do not see how one could ask for more liberty than the Convention gives him.

We learned with satisfaction that at the Holy Communion there were present six hundred and eighty-eight,—the largest number ever yet gathered at such a service in a New-Church edifice.

The Ministers' Conference.

THE session of the Conference held at Brockton, Mass., during four days, commencing May 23, was one of the most agreeable and useful we have known. Smaller than usual, as was expected after the change of date was made known, it was attended by some from outside of New England, including Messrs. Ager, Seward, and Palmer, of New York, Mr. Mann, of New Jersey, Mr. Giles, of Pennsylvania, Mr. Parmelee, of Delaware, and Mr. Stearns, of Ohio. Each day was a busy one, and advanced brotherliness, while it gave to all thoughts to take home.

The two subjects which received fullest discussion, after papers had been read introducing them, were in reference to (1) the use of the Divine names in public worship, and (2) the true constitution of the Church.

Under the first topic, remarks were made, we believe, by all present, the most open expression of experience and feeling was made, and the subject was treated in all its bearings. Naturally the discussion turned upon the restoration of the name Jehovah to use in reading or chanting the Word in worship. A difference of opinion on this point was manifest, but only gave spirit to the discussion, which we are led to think was wholly useful to those present. In regard to church organization much interest was manifested, and all agreed with the essayist in his main points. Other subjects were more briefly discussed.

A communication from Rev. Dr. Hibbard, resigning his presidency and recommending radical measures, was received and replied to with respect. The appearance is that, after so profitable a session, the brethren will feel disinclined to give up their organization, but some changes looking to economy of time in the general meetings of all sorts are likely to be made.

THE RELIGIOUS WORLD.

Rothe on the Atonement.

THE *New Englander* furnishes us with the translation of a portion of Rothe's *Dogmatik*, from which we extract a passage of special interest to the New-Churchman in reference to the redemption: —

"If we now ask further by what means the Redeemer has atoned for the sin of humanity, the general answer is simply: by qualifying himself to be the Redeemer. For the atonement for human sin consists just in this, that a human individual is absolutely fitted to completely accomplish the actual removal of sin in humanity. More exactly, however, his qualification for this work rests upon his perfect union, on the one side, with God and, on the other, with the human race. The Redeemer has accordingly atoned for our sin by developing himself, personally or morally to absolute perfectness in a perfectly normal way; that is, by developing himself in an absolutely complete manner into a perfectly good and holy Being. By this means he directly qualified himself for absolute union with God, on the one side, and with the totality of our race on the other. This is the complete sanctification of the Redeemer by which he is specifically prepared to be to the sinful world, in a perfectly adequate way, the cause and principle of its sanctification. What, therefore, Jesus proposes to himself as his task, in order to prepare himself to be the Redeemer, is, that he accomplish in himself (through a perfectly normal moral self-development) the absolute giving up of self, or, in other words, the absolute giving up of what belongs of right to him, on the one hand to God, and on the other to humanity. Now the giving of himself to God is that offering which, according to the very idea of it, is a self-offering. The giving of himself to humanity is the offering up of himself for their good out of pure love to them. But both the offering and the offering up of himself become absolute only by the giving up of even the last and most peculiar possession which he could give, namely, his physical life. Only through the perfectly free giving up of his physical life to God and to humanity for its good, can Jesus prepare himself to be the Redeemer, and thereby accomplish the atonement for sin. His sanctification, therefore, consists *in concreto* in his perfecting his individual being into a completely holy Being in an absolutely perfect manner; more exactly, it consists in his forming for his individual personality a completely spiritual or animated body, and in producing the spirit called by preeminence the Holy Spirit."

Among the Masons.

WE notice with pleasure a brief article contributed by Mr. J. F. Loase to the *Masonic Chronicle* (New York) in which he says: —

"The innocent maiden, the destitute widow, the helpless orphan still finds a faithful friend in every true Knight Templar. The Christian religion is still his religion. Let no one, however, suppose that any well-informed member of that Order under-

stands by this, some distorted, gloomy effigy, wrought during the dark ages, and half hidden by the cobwebs of superstition or fanaticism; but rather it is to him, so far as understood, a strong and living faith, inseparable from the practice of every truly Christian virtue. Such being the case, he is ready to receive light.

"Some years ago, the attention of the writer was first called to the New-Church doctrines by a companion Knight Templar. The latter has passed from the things of time, but the memory of that one act must ever survive. The debt of gratitude incurred deserves to be paid in kind. Let all Knights Templars know, therefore, that the faith called New Church, or Swedenborgian, is in very fact and deed Christian. Be assured there is no occasion for prejudice; no need of fear.

"One of the chief books of that Church is entitled 'The True Christian Religion.' The leading design in writing which (its author said) was to show the Divinity of the Lord Jesus Christ, and of the Divine Trinity in him. Indeed, all the books explanatory of its doctrines are resplendent with the light of truth. No books could more exalt the 'Rule and Guide of our Faith,' 'The Word of God;' none could more thoroughly inculcate a life according to its precepts; none more distinctly teach charity to all mankind; none can give you clearer reasons for hope in immortality; from none can you more intelligently confirm your trust in our Lord and Saviour Jesus Christ."

The New-England Theology.

President Porter, in writing in the *New Englander* of the old meeting-house, does not hesitate to speak plainly:—

"However offensive to my reason or my taste may seem some of the scholastic and outworn phrases in which the changeless and eternal verities of the Christian faith were formulated, however offensive to my judgment, and even to my conscience, may seem some of the conclusions which were enforced, however trivial and unimportant may seem many of the positions on which New England theologians insisted as vital, I pass by them all and forget them altogether when I stand in an old meeting-house, which has remained for a century, and on the site of which five, or seven, or eight generations have assembled to worship the living God in the name of the Lord Jesus Christ.

"I grant that in the strict construction of terms and propositions, by the light of a more exact and consistent philosophy, the ancient theology may seem to some minds to be a compact and pitiless system of fatalism."

Errata.— Page 323, June number, ninth line from bottom, should read, "Calendar of the Hsia [not Asia] dynasty."

Page 343, line 16, should read, "is not at all theirs."

THIRTY-FOURTH ANNUAL REPORT

OF THE

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

1883.

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1883–4.

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William C. Church.	Daniel Pomeroy.

In our last annual report the lines of work which seemed to fall within the special province of this Society were enumerated as follows: (1) To place Swedenborg's works in every permanent public library in this country and abroad where they will be received. (2) To supply to missionaries all of Swedenborg's works they are able to sell, and to make the prices such as to place them within the reach of all who really want them. (3) To translate the works into foreign lan-

guages and secure their circulation. (4) To offer the works to clergymen at such a price as will ensure their coming into the hands of all who will read them. (5) To put into the hands of our own clergy and of all students of Swedenborg, the works in the language in which they were written, as the very foundation stones on which all useful Church work must rest. And the hope was expressed that the limited income of the Society from its invested funds would be largely increased by the contributions of those who appreciate the importance of these uses and who desire to promote them. This hope has not been realized. But five contributions have been received, amounting to sixty-four dollars. In consequence of this the Society has been compelled to draw largely upon its investments to carry through the work which it had undertaken.

Since the first of January the Treasurer has been receiving payments on the mortgage of $40,000 invested in Chicago at eight per cent., and has been investing the amounts on real estate security at six and five per cent. On May 1st the invested funds amounted to $47,242, and the amount on deposit $4,126 29. The stereotype plates owned by the Society have cost about $15,000, and type, furniture, fixtures, library and other property about $3,500.

The income for the year from invested funds has been $4,054 89; from sales, $1,382.51; from donations, $64. Total, $5,501.40.

The expenditures have been as follows:

For Paper	$1,324 30
For Press Work	623 40
For Binding	757 06
For New Latin Plates	2,737 86
For New English Plates	96 23
For New Type	109 18
For Foreign Translations	31 22
For Purchase of German Works	22 76
For Purchase of Swedenborg Library	876 00
For General Expenses	1,220 63
For Annual Report, repairs of room, etc	172 02
Total	$7,970 66
Excess of expenditures over income	$2,469 26

Of the octavo works two thousand five hundred and ninety-six volumes have been sold, about four times the average sales of previous years, before the reduction of prices. This would seem to be an ample justification for the change.

Of the cheap edition of the "Four Doctrines" 113 have been sold

and 103 given to missionaries for sale. Total, 216. The sale of this work has probably been lessened by the publication and distribution of the separate doctrines in tract form. Of these there have been printed 20,000 of the "Doctrine of Life," 64 pages; 20,000 of the "Doctrine of the Sacred Scripture," 96 pages; and 10,000 of the "Doctrine of the Lord," 96 pages; making 4,160,000 pages published for gratuitous distribution. Of these there have been distributed 15,400 of the "Doctri e of Life," 16,200 of the "Doctrine of the Sacred Scripture," 2,425 of the "Doctrine of the Lord." Total, 34,025, making 2,793,600 pages. The greater portion of the "Doctrine of the Sacred Scripture" was distributed to the clergy, 7,000 of them having been sent by the Society through the mails, the rest by the State associations and individuals.

From the octavo plates there have been published 1,000 each of the "Doctrine of Life," 48 pages; "Intercourse between the Soul and the Body," 32 pages; "Sacred Scriptures," 80 pages; "Brief Exposition," 96 pages; and "Last Judgment," 96 pages. Of these there have been sold of "Brief Exposition," 290; of "Intercourse between the Soul and the Body," 109; of "Last Judgment," 130; of "Doctrine of Life," 86; of "Sacred Scripture," 20. And there have been given (mainly to missionaries for sale) of "Brief Exposition," 548; "Intercourse," 255; "Last Judgment," 283; "Doctrine of Life," 213; "Sacred Scripture," 113.

Of the octavo works there have been placed in public libraries 1,142 volumes, and of the Swedenborg Library 1,800 volumes. Total, 2,942.

In addition to the compendium announced last year, and of which a portion is in type, the Society has in preparation and expects to publish during the coming year, the "Doctrine of Charity" in Icelandic, the "Heavenly Doctrines" in Icelandic and in Dutch, the chapter on Repentance from the "True Christian Religion" in Spanish, and the tables of Contents of the "True Christian Religion," the "Four Leading Doctrines," the "Divine Love and Wisdom," "Divine Providence," and "Heaven and Hell," in a sixty-four page tract, for gratuitous distribution.

The only response to our appeal for assistance in reprinting the Latin works has been a sale of five copies of the *Apocalypsis Revelata*, a contribution of $50 from Mr. Abraham Garver, of Ind., and a reso-

lution of the General Convention, not yet carried into effect, to supply New-Church clergymen and New-Church libraries with copies of the works as issued. More than two-thirds of the income of the Society for the present year from investments has been spent on the stereotyping of the *Apocalypsis Explicata*, three volumes of which are nearly ready for the press. It would seem that the Society has largely over-estimated the interest of the Church in this important work.

There seems to be an impression that this Society is in possession of all the funds it can profitably use. It will be seen that the expenditures of the Society for the past year have been very largely in excess of the income. This, of course, cannot continue, and either the work must be curtailed, or contributions to the work must be received from those who regard it as useful. The Society has every facility for doing its work in the most economical way.

During the past year 2,942 volumes have been placed in public libraries; there have been sold, at prices so low as to bring them within the reach of all, about one and one-half million pages of Swedenborg's works; there have been distributed gratuitously other than to public libraries about three million pages of the same; and the total cost of doing the work has been about $2,100. In point of economy we are sure that our work will bear comparison with the work of any other Church body. It remains for the New-Church public to determine whether this work shall be continued and extended, or shall be brought down to the limit of our present income from invested funds.

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